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THE NEW ERA

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THE NEW ERA

IN HOME AND SCHOOL

Note on Contents

This is the first number of *The New Era's* fortieth volume. It has a certain rhythm of statement, doubt and reaffirmation that the magazine itself has always had.

Mrs. Freudenthal-Lutter contributes a loving and detailed centenary tribute to Jan Ligthart, one of the great teachers of the Netherlands. He was a man who, refusing every opportunity to exert power over others, lived perpetually with the child within himself, and evoked creative play in the children and adults for whom he was responsible.

Mr. Fred Katz, seconded from his post in an Australian training college for a year, has outlined for us a research that will appear in much ampler and more orthodox form elsewhere. In his paper he divides into five categories what he calls 'orientations' of some eight hundred English adolescents. The young people, who described their aspirations to him in essay form, fall into two main groups. Members of the first aspire to earn status and advancement by steady work which will gradually bring them increasing pay and superior positions. Members of the second seem to contract out of this steady climb and describe themselves as getting through their working days as best they may until they can retire peacefully on a pension. The marrying girls in his sample, unless they aspire to marry their bosses, are assumed to have contracted out.

A school has clearly failed those of its adolescents who leave it with no feeling of commitment to any aspect of the world's work. But it may also have failed those who engage cheer-

fully in the rat-race for status, for if they feel they must earn so much, they may also fear that love itself has to be earned.

It would be arbitrary to suspect that the first group falls within Ligthart's description of those who 'die as corporals under some commander-in-chief'. But if members of the second group are, as Fred Katz fears, the more likely to fall into evil hands, having no strong bent of their own, it is equally possible that, among them, may be our future artists and peacemakers.

Mr. Neil Williams describes some of the conditions under which a triangular relationship springs to life between a poem, a class and its teacher. He writes with authority of matters that usually remain inexplicit, but it is the authority of trust, not of power. And Mr. George Mackley, from his double authority as professional wood-engraver and head master, traces the well-springs of pictorial art from the infants' school to middle adolescence, and then describes in some detail how his own Secondary Modern school selects and educates the pupils in its art stream.

Here surely are ways out of the predicament that Fred Katz has uncovered for us. These children are so richly taught that evidently mastery, not status, is their goal.

As a tail-piece a young graduate teacher, in her first term like Mr. Neil, describes a bargain she made with a 'tough' and unwilling class of school leavers. The bargain went wrong, indeed it proved to have been perhaps unnecessary: but, perhaps thanks to it, a certain mastery was achieved all round.

Orientations of Adolescents *

Fred Katz, Vice-Principal, The Associated Teachers' Training College, Melbourne

IN RECENT YEARS, the increase in anti-social acts committed by adolescents has once again focused the attention of educationists on the so-called problem of adolescence. We have come to understand the social nature of this problem, and of many of the conflicts which characterize the period of 'in-betweenness', and to recognise the need for an examination of the social pressures on adolescents. These are often contradictory and produce states of conflict. An equally important factor is that our culture cherishes no agreed conception of the value and place of adolescence within it.

This apparent lack of culturally prescribed values is a challenge to educationists. To hold the school responsible for the anti-social characteristics of adolescents, (or for the disparity between their values and those which are culturally prescribed) is to some extent to make a scape-goat of the schools. Nevertheless it is incumbent on every teacher to assess constantly the efficacy of his own efforts to help the child and adolescent in his process of socialization. How far do these meet the personal requirements of the individual? how relevant is the educational process itself to the present and future of the person? The difficulties of assessing this, the absence of a simple criterion of measurement, probably explains the difficulty which teachers find in viewing constructively the school's contribution to social education.

In a recent investigation, an attempt was made to assess how adolescents regard their own future at the time just before leaving school. Before describing some of the findings of the investigation, I will indicate briefly the principles which guided my analysis.

By orientation, I mean all that the adolescent perceives as his general future programme of conduct. It includes his aspirations, their direction and intensity. His orientation in this sense will depend on how he perceives himself at a given moment. This in turn is dependent

on his past and present experiences, particularly with his parents, his peers, and his teachers, which have arisen in a given cultural setting. Whilst we may expect some individual variations, the similarity of experience which derives from a common culture pattern is likely to be reflected in adolescent orientations. This in fact we found in the present investigation.

The methods used in the investigation were varied, but for our purpose the most important tool was an essay type technique. Three hundred and sixty one boys and four hundred and one girls, aged 14–16 years, in a variety of schools and districts, were asked to imagine themselves to be much older and to describe what happened to them after leaving school. A content analysis of their essays, and other information obtained, suggested five principal orientation patterns. *

1. THE SEEKING OF STATUS THROUGH WORK

A society which puts a premium on status may expect the desire for status to underlie the orientation of a large proportion of its adolescents. Status is sought through success in work, the criterion of success being advancement in a clearly defined work hierarchy.

The level of aspiration varies considerably. Thus the adolescent's ambition may be to become a famous scientist or to become a leading hand in a factory. The common factor is the emphasis on successful promotion. This in turn permits the satisfaction of other needs.

A short extract from one of the essays classified under this heading may serve as an illustration:

When I left school at sixteen I went to work in a grocer's shop there I earned four pounds a week . . . Then I got a job as a clerk in a large engineering factory. There I got even better wages and enjoyed the work much more . . . When I was twenty I found a better firm and I worked there till I was forty four earning thirteen pounds a week . . . I was then in charge of two other clerks.

* This study is part of a wider investigation directed by Professor C. A. Mace, Psychology Department, Birkbeck College, University of London.

2. THE DESIRE FOR STATUS THROUGH MARRIAGE

In boys the seeking of status (prestige) through class and work mobility reflects the culturally prescribed aspiration. The status of marriage proved to be the most potent aspiration for girls.* Those from the top stream in the Grammar School mentioned other goals as well as marriage, but on the whole marriage seemed to have the same connotation in girls as has unambitiousness in boys, — a disinclination to engage fully in working relationships with a 'boss' at the top.

We need to look more closely at this orientation, to consider whether other basic needs are involved. Is it an indication of the acceptance of the prescribed role for women as wives and mothers, or is this in fact strengthened by a desire for security or escape from work?

From the age of 15 I started to work at a book-binding and Printing firm in X. I was just like any other girl but I did not wish for the bright lights or to do something great. I wanted to be a girl who went out dancing and pictures and had boy friends. I had a boy friend called Terry and wanted to keep on going out with him. I went out with him until I was 18 years of age when we got engaged with my fathers and mothers blessing as they knew Terry when I was 14 years so they can't mind. When I got married it was my wish to have a real home.

It must be remembered that the perception of work as attractive is not as common as those who find inherent interest in their work tend to believe. If work is frequently seen as 'toil', necessary for the satisfaction of needs but to be avoided if possible, we cannot wonder if aspirations for the future are centred on *not* working, especially where this involves no departure from what is culturally expected. This is not necessarily contradicted by the frequent expectation of continuing to work after marriage. Rather we find frequent allusions to this, coupled with a statement that financial need has made it necessary.

I got married to another teacher of the same school. We were very happy and still are. After being married two years I had my first child — we called her Helen. Then I had a little boy, this was my

dream to have a girl and boy. When they were of age to go to school I thought I would start teaching again for extra money . . .

3. STATUS ACHIEVEMENT WITHOUT 'SUCCESS' IN WORK

It is clear from an analysis of a number of essays that the goal of high status may be a personal objective, but the means of obtaining this need not be through personal exertion at work, which is the conventional road to success.

A number of adolescent girls aspired to achieve higher status through marriage with the 'right' person. It is noteworthy in this context that a number of desirable occupations appear to be regarded as useful interim 'subgoals'. For instance the position of secretary could lead to marriage with the boss. (This is a success story frequently found in women's magazines).

When I was 18 I found a new job as secretary to a Mr. R. who was quite young. One afternoon he asked me out to dinner and I decided to go with him.

The next thing I knew I was walking down the aisle of our country church and I had three bridesmaids and a little page boy who was my brother.

After we came back off our honeymoon we rented a nice little flat, which was very comfortable. . .

For boys, the achievement of 'success' in the status hierarchy is more difficult to visualize through any channels but work. Financial standing, possibly status, might be achieved through various anti-social activities, e.g. stealing. Such aspirations would obviously not be revealed in a study of this nature. There is however one group of orientations which indicates the desire for status without an acceptance of the 'normal' paths towards this goal. Some of the boys who indicated their aspirations in such fields as the Armed Forces or the Police seemed to feel that success in these fields could be achieved without toil and even without personal worthiness.* Some of them seemed to feel that such work had other perquisites, including freedom to indulge in aggressive acts, and possibly too, a chance to escape, since travel and departure from home is frequently mentioned.

As we might expect, this orientation is more frequently found with adolescents whose self-

* Almost all the boys expected to marry and have children, but not as a primary goal.

* This does not hold for all who indicated the desire for an occupation of the type outlined.

image embodies some attributes of failure, such as those in the lower streams of grammar schools, i.e. those who after an initial success have failed to live up to the prescribed standard.

When I left school I started work as an apprentice mechanic of the ATC . . . There came the time when I was asked if I would like to become a pilot, so I agreed and after a short time I became a fully qualified pilot. I became a squadron leader and I was enjoying life . . . Soon I left for service abroad . . .

4. THE 'NON-AMBITIOUS'

In this society, those who do not conform by striving for socially approved goals, particularly status, are regarded as inherently unambitious. At school a premium is placed on those who are willing and able to work for distant goals. The curriculum itself is often oriented towards goals in the distant future. Basic to this is the notion that, given the willingness to work hard and some innate capacity, success is almost certainly achieved by those who are willing to aim for the future. Needless to say it is necessary when aiming for a future goal to be willing to forego gratification of immediate needs.

Half of the boys and nearly half the girls in our sample indicated a departure from this theme. In their description of the future, success through work does not operate. Work appears to be viewed as toil, necessary, but offering no reward other than the pay. Instead of status achieved through promotion, we find a description of the time when work is no longer necessary. Savings, more frequently pensions, are seen as permitting a withdrawal from work, retirement into the country and 'happiness'. The whole span of life between leaving school and retirement apparently offers little attraction and is glossed over in the description of their life stories.

When I left school I started work as an apprentice mechanic . . . After many years at my profession I retired on a pension. I then went to live in the country. I lived happily from then on . . .

This orientation in adolescents aged 14–16 years is possibly surprising. If it is an accurate description of their perception of themselves in the future, it requires our careful consideration

The long-term goal of retirement on a pension gives little direction to short-term behaviour. The individual not constrained by interim goals may be more likely to react to any pressure from his environment which offers immediate gratification. At this stage this can only be regarded as a conjecture (coloured perhaps by a status-seeking environment!) but it is in line with recent discussion on the lack of positive value systems among adolescents.

5. FANTASY

Finally a number of the younger adolescents included in the sample indicated an orientation which we more commonly associate with an earlier stage of development. This is the desire for 'fame and fortune' achieved through chance happening, one aspect being fame in the field of sport or on the stage.

Little needs to be said about this here, since this orientation is likely to change with maturation, if adolescents are helped to become mature.

When I came out of the army I got married and about 1 year later I won the football pool which consisted of £ 75,000. So me and my wife and kids of which we had two went to America and settled down to have a very happy life . . .

* Orientation Pattern of Boys in Percentages

Orientations	Grammar School Stream		Techn. Col.	Modern School Stream	
	A	B		A	B
Status through work	91	55	63	35	27
Status without success					
in work	9	37	16	13	9
Non-ambitious	—	—	11	29	49
Fantasy	—	8	10	23	15

SOME CONCLUSIONS

In this study the orientations of adolescents towards the future were analysed and described in relation to a conceptual framework, which has enabled us to indicate the main and diverse trends of their orientations.

Most descriptions of the future indicated a single aspirational trend; but some reflected the presence of conflicting values and aspirations. Some of these were inherently contradictory, but most approximated closely to one of the five

patterns described above. Of these the seeking of status through achievement in work appears to be the 'normal' pattern for boys, whilst the desire for marriage is most often indicated by girls. There are a considerable number of adolescents who do not subscribe to this scheme. Their orientation may involve an inherent rejection of the common pattern, or a quite eccentric aspirational framework.

The description and classification of these orientations, assumes considerable importance to teachers and others involved in the socialization of the child. The varied and contradictory nature of these orientations has considerable bearing on the curriculum. Many teachers still assume similarity in goals in their pupils. An understanding of the differences in orientation might explain the variation in pupils' reactions to the class room situation. What incentives for instance should we offer to an adolescent who perceives his future as holding little intrinsic gratifications, who perceives his goals as retirement on a pension? What should we offer to those for whom marriage is the only facet of after-school life that holds major appeal? The second question is already gaining considerable attention. In a number of schools visited, teachers commented on the increasing

frequency with which girls marry at 16 or 17 years.

Another general feature noted is that all orientations indicated an individualistic conception. There was in fact no reference in our sample to possibilities of common action towards improving society. Activities were undertaken for individual gain, or at most, and that only exceptionally, for the benefit of the immediate family. A small number of girls sought missionary activities, but even these resulted frequently in improved status through marriage. Has the 'idealism' which is so frequently attributed to this phase of development been exaggerated, or is it a thing of the past?

In their conception of their future these adolescents seem to have displayed considerable realism, judging from the check I was able to carry out on the description of their future occupation and the actual job entered. This realistic assessment of their 'lifechances', in terms of the occupation entered reflects on the validity of the study and its significance.

It is important to consider the conditions which affect the aspirational pattern of adolescents. Teachers in particular might consider how far experiences at school determine the orientations of their pupils.

Art in Adolescence or What You Will

George Mackley, Headmaster of Sutton East Secondary School

ART EDUCATION has undergone many changes in the last few decades and the principles underlying it are now far removed from those which governed the practice of teachers of 'drawing' in the schools of fifty years ago. In the schools of to-day, ordinary boys and girls — who as small infants find expression in drawing and painting almost as readily as they find it in speech, and much more readily than they find it in writing, — have been led to develop a pictorial language of great vividness and charm. By providing the right environment, the right stimulus and the right materials, teachers have enabled their pupils to produce some remarkable works in which the children have succeeded in giving satisfying expression to their ideas, using the most refreshing directness

and economy of means and displaying decorative powers which would have astonished the teachers of half a century ago — and which, no doubt, would have aroused their stern disapproval.

It may be said in parenthesis that fifty years ago there was one school at least in which depicting an object was called 'drawing' and depicting a man was called 'fooling about'. Essays in the latter field of study had therefore to be made surreptitiously under the desk if the artist wished to avoid corporal punishment. The chastisement which was awarded to practitioners of this branch of art was in no sense an indication of hostility to the artist's aesthetic outlook or condemnation of his technical methods. It was given as a result of the teacher's suspicion, not always ill-founded, that he him-

self was the subject matter which had inspired the artist to perform his act of creation. Many a young artist emerged from his ecstasy in time to see the strong right arm of retribution raised above his head, but not in time to avoid the impact of its descent.

The art which has been so successfully cultivated in young children and which is sometimes referred to by the revolting term 'child art', is in the main spontaneous and intuitive. Little technical instruction is needed by the pupils or given by the teachers. The enlargement of imaginative experience and the enrichment of expression is the dominant purpose in the classroom. But art which is essentially intuitive appears to run its course by the time the children reach the age of eleven or twelve. Thereafter their pictorial work begins to display new elements and they themselves new aspirations. Their intellectual powers are brought into greater play, their critical faculty is more in evidence and there is a growing tendency to respect and cultivate technical skills. The former care-free, spontaneous and slap-happy art, which had all the characteristics of children's unselfconscious play, is gone and with it is gone the fine, careless rapture in which it was flung into being.

From now onwards the way of the creator is beset by tribulation. The saints of old went up to heaven, we are informed, in sorrow, toil and pain. The true creative artist makes an equally uncomfortable approach to his heaven, but as he draws near, the celestial goal recedes. He can almost touch the door, but it never opens to let him in. A relentless urge drives him on to continue his all-absorbing search for consummation. If, because he has not lifted his eyes sufficiently high, an artist succeeds in realizing his aims, his subsequent work may show an increasing technical proficiency and a greater urbanity, but the fires will have gone out. If, on the other hand, he is one of those whose burning desire to pursue an ever-receding truth leads them to press on regardless of the comforts of this world, he will be of the company who, however incomplete their discoveries, add something of significance to human experience.

The art of boys and girls can also pass through many vicissitudes and the difficulties which

some of the young people meet are not unlike those encountered by their elders. When most normal children have recovered from child art their creative powers usually enter a period of crisis. These powers need careful nurture at this stage, or they may be lost entirely, like the seed which fell upon stony ground and perished because it had no depth of earth. They may, though still existing, become less insistent and, like the seed which fell among thorns, they may be overwhelmed by interests of a more compelling kind. Furthermore, growing self-consciousness makes the young people reluctant to reveal the ideas and visions of their inner imaginative life. The physical and emotional changes which come with adolescence and with which they have not yet learnt to live at ease give them thoughts and aspirations which they cannot allow themselves to communicate by direct revelation. With the intellectual aspects of art they are more comfortable and in these they can become absorbed.

In the mastery of the technical skills of the various crafts they can find great satisfaction. They will tackle objective drawing and painting with energy, determination and, if properly taught, with success. If asked to do anything which savours of self-expression, they will retreat behind that blank facade which they present to uncomprehending adults and will probably fling a derisive valediction as they shut the door. But, occupied on tasks which create no emotional turbulence and which allow them to proceed on a secure footing of knowledge and skill, they will often, having forgotten self, reveal more of themselves than they could through any faltering essay in more imaginative fields. At a later stage, when they have gained greater poise and have developed a more integrated personality, there may follow the emergence of more mature creative powers which they are prepared to use with greater confidence in a less restricted way. In some young people this emergence may never occur.

There is, however, a group of boys and girls in whom, though they too experience the frustrations of adolescence, the fire of the creative urge burns with a fiercer and unquenchable flame. The practice of art is for these a dominating interest. Tribulations and

vicissitudes cannot deflect them. They tend to relate all experience to their art. Their other activities have relevance to them only insofar as they impinge upon it. They have all the virtues and vices of the singleminded.

It was these young people whom the County Council had in mind when they arranged, in some secondary schools, courses for those who, to quote an official circular, 'could best continue their general education through an emphasis on art'. To these courses, at the age of about thirteen, are admitted boys and girls who show unusually strong artistic predilections and creative ability.

The courses supersede the junior art courses which were formerly provided in the art schools and which recruited children between the ages of thirteen and fourteen and a half. Although the art schools were required to give some general education in addition to the art training, this was not held in very high esteem by the pupils, who tended to regard it as an irrelevant and irritating interruption of the main business of life. It must be sadly admitted that the enthusiasm of some of the art school teachers for general education was not of such a powerful nature as to get beyond their control. It was felt by the Authority, especially after the school leaving age had been raised, that the early part of these children's art education should be provided in a secondary school which was geared to general education and which was populated by a more heterogeneous clientele. Their removal from the more sophisticated atmosphere of the art school, even if it entailed the loss of opportunities of working with advanced students and highly specialised teachers, was regarded as a beneficial change. In the secondary schools the children can continue to act and think like boys and girls until they have ceased to be boys and girls. They can continue to dress like human beings. They may even wash occasionally.

The selection procedure used for gathering recruits to the art courses is in line with that followed in awarding places in grammar, home-craft, technical or commercial courses, but in addition to general assessments, art candidates are subject to certain other tests.

The parents' wishes having been ascertained,

the head teacher makes a report on candidates and sends it to the Chief Education Officer. The head teacher then sends to the school to which the child is seeking admission his art teacher's assessment of the candidate's artistic potentiality, together with between six and nine examples of art done at school or at home. In due course the receiving school calls all aspiring recruits for a practical test. This lasts about three hours and is usually on a Saturday morning. In our school we confine the test to an examination of the candidate's ability to do pictorial work, a branch of art of which we know that all have had experience.

We give a wide range of subject matter, more to help those whose minds tend to go blank in a test than to restrict the scope of the work in any way. The only stipulation we make is that the picture shall include at least one figure. We also ask candidates to place at the head of their paper, in the best style of lettering they know, their name and the name of their school. We notify them beforehand of the kinds of materials available here and invite them, if they so desire, to bring any of their own which they may prefer. We ask them to design the whole work and to finish it if they can. Those who naturally work slowly are asked, after they have established the general design, to complete one portion, in order that we can visualize the final effect intended by the artist. The whole atmosphere of the test is one of light-heartedness and we allow candidates to wander round the building in the intervals and see what is to be seen. We talk with them as they work and find out something about them. We are very concerned with watching the way in which they set about their work and we feel that this is quite as revealing as the results of their labours.

The test completed, we have to review the results and the examples of art and craft previously submitted by the candidates. The head of the art department and the principal of the local art school (with whom we work in the closest and happiest relationship) join me to form a panel of assessors. Making every allowance we can for the effect upon the candidate of good or bad teaching, and good or bad artistic influences exerted by the home, we try to assess his potentiality as indicated by his work.

We first look for evidence of seriousness of purpose, feeling that, if this is strong enough, all else is possible. If the work submitted shows a persistent search for the solution to problems of representation or expression, or for the mastery of the techniques of a craft, we look with favour upon it. If, on the other hand we see a series of inconsequential sketches in which major difficulties are unresolved and in which no serious attempt has been made in subsequent drawings to work out a solution, we are not favourably impressed. We look for other characteristics and record them. In one work we may find a small passage which has been well observed and sensitively drawn. In another we may see a vigorous piece of realism, in another a sense of design and in yet another great richness of content. We try to disregard adventitious qualities, however attractive they may be. After much argument we prepare notes on all candidates except those who are manifestly totally unsuitable, work out a rank order and send our recommendations to the Chief Education Officer.

The last stage in the selection procedure is reached when a visiting panel, consisting of an inspector and two head teachers, arrives at the candidate's school to review his work in all subjects. This done, the panel makes an estimate, in the light of all the assessments before it, of the candidate's personal qualities and of his suitability for the course. Before passing final judgement the members interview the child and persuade him to talk about his interests and aspirations. His doom is then sealed.

As will have been seen, the child's general educational attainment is not reviewed until after his artistic prowess has been assessed. In practice, a good art assessment from the receiving school is regarded by the panel as a paramount factor in the selection, so from time to time we admit candidates whose success in general subjects has not been great, as well as others who, in subjects such as English and mathematics, can hold their own with anybody in the school. The fact that we welcome the educationally weaker boys and girls as cheerfully as we welcome the others does not mean that we regard art as an occupation that can be

successfully pursued by people of low intelligence. Nor does it mean that we accept the existence in real life of that character from educational mythology — the boy who is good at nothing else but is 'good with his hands'. Art is not fundamentally a purely manual process. Its spirit is born in the mind and its body is fashioned by the hands. The one cannot live without the other. Who would call Moiseivitch a man who is good with his hands?

We receive the less advanced children without demur because, in the first place, our facilities are such that they can be backward here quite as well as they could anywhere else, and in the second place, experience shows that the sense of well-being which comes of the pursuit of studies regarded by them as important, relevant and congenial is a great stimulus to them in other work. In the major activities of their course they gain self-respect. They can endure the rest with stoical resignation, even if they are able to do no more. Many improve their general standards to a marked degree and do well by the time they complete the course.

When the selection has been made, we call a meeting of all the successful candidates and their parents. We outline to this gathering the aims and scope of the course and threaten the children with a programme so strenuous that the very thought of its rigours is enough to make a galley-slave contented with his lot. We warn the parents that they themselves are embarking upon arduous careers as artists' models, and that they are about to endure suffering of an intensity which can be conceived only by those who have had the experience of harbouring an artist in the house. The stout-hearted people who remain brace themselves to face the tyranny which art imposes on its addicts.

Our first aim in the course is to stimulate each child by the provision of every possible kind of aesthetic experience. The second is to study, through his reactions to these experiences, the particular artistic potentiality which he appears to possess. The third is to see that this is developed to its fullest possible extent and in such a way that his sensibility matures, his visual experience is intensified, his imaginative life is enriched and his technical powers reach

their highest level in all appropriate media. We do not provide a vocational course and it is made clear from the outset that we are not preparing the children for a career in art. Many of the boys and girls, after the two-year course has been completed, do proceed to the art schools with a view to entering the art profession, but we expect some to enter employment which has little or no connection with art. We hope that their work with us will have equipped these last to lead a fuller and richer life.

The time allocated to art for children taking the course, apart from that spent on extra-mural studies in so-called leisure hours, is about ten hours in a week of twenty-seven and a half. The rest is spent on general subjects, including physical education. The staff dealing with such subjects as history, geography, music, English and religious education recognise the children's particular kind of interest in the visual and make an approach to the work through that interest. It is observed, however, that up to the present the mathematics master has not permitted any intuitive or emotional interpretation of mathematical data. He insists upon cold logic. The same master deals with the physical education of the boys. Anybody who expects to see in the physical education periods a number of pallid aesthetes mincing delicately around might be surprised to find instead some vigorous and healthy animals engaged in distinctly non-artistic activities with the greatest display of energy and enthusiasm.

The art work, as has been suggested, covers as wide a field as possible. The arts of drawing, painting and design are regarded as basic subjects, in which all the young people must have experience. Without these, development in other fields is limited. Subjects for drawing, painting and pictorial design include plants, still-life groups of a most varied kind, landscape and figures. The media employed are opaque water colour, pencil, pen, pen and wash and oil colours. The culmination of this work is the preparation of large panels for mural decoration, painted in oils. The present series depicts the miracles from the New Testament. The figures are in modern dress and the backgrounds were painted in the vicinity of the school. One panel,

six feet by four, was painted in the local church, where it was stored behind a cupboard when not being worked upon. Another, even larger, was stored in a furniture warehouse and was placed in position each day by men in green baize aprons, according to instructions given by the damsel doing the painting. Others were carried back and forth by porters from Form 4B. Some were rained upon, some were thundered at and some were blown over by gales, but all were finished and placed on the walls — except the Feeding of the Five Thousand. The latest census shows that only about three thousand five hundred persons are present so far in this work. Other pictorial design media employed are lino-block printing, wood-engraving for children whose aptitudes fit them for it, and some lithography for a few interested boys and girls. Lino-cutting and wood engraving are used in conjunction with the type with which we print the school magazine. We do some lettering with pen and brush, we do some weaving and needlecrafts, we carve pieces of chalk torn out of the Surrey hills, we do some modelling and we coil, throw and fire pots. The art rooms are nearly full of looms, presses, easels, type cases, potters' wheels, modelling stands and kiln.

When we first embarked upon the course, the art staff felt that we should so plan it that the children received regular rations of most of the ingredients, but it was soon decided that this entailed some organisation. We view organisation with suspicion and avoid it if we can, experience having shown that it tends to push a person into a place where he does not want to be, to make him do what he does not want to do, and to make him do it at a time unsuitable for doing it.

What happens in practice here is that the head of the art department, in conjunction with his colleagues, decides upon two or three projects which are to run concurrently. He divides the pupils into three packs, to each of which is assigned one of these projects. The packs set out after their quarry and pursue it as long as the scent remains strong, but not long enough for the kill. When the scent fails, or the chase has continued long enough, the hounds are called off, another meeting of the staff is

held, the packs are re-formed and go howling off on a new pursuit. The only difficulty encountered in applying this method of arranging work is that one has to fight with the utmost ferocity before one can seize any children to teach. If one is not careful, somebody else has got there first. The regular meetings, at which the child-snatching takes place, are necessary to ensure that, by the end of the course, each pupil shall have had his allowance of basic art and a fairly well balanced diet of other kinds of artistic provender.

The work is pushed to the highest standard which we feel to be attainable. We aim, as has been said, at the greatest possible enrichment of the imaginative life, but we believe that the creative urge in our pupils is strong enough for

them to withstand, without detriment to this, the most advanced teaching of technical skills. We want no slipshod work which purports to imitate the manner of a mature artist who, after a lifetime of assiduous study, has mastered the art of handling his medium freely and with an ease that is more apparent than real. We wish our pupils to gain the mastery of methods that are matched to the matter to be communicated, which recognize the qualities of the materials used and which exploit to the full the possibilities of the processes employed. The weaker vessels may become no more than honest pedestrians. But better that than overgrown producers of child art, seeing fairies at the bottom of the garden. From such we pray to be delivered.

Some Principles for Poetry

Neil Williams, Assistant Master, Teignmouth Grammar school

WE MAY CHOOSE to act a poem, illustrate it, talk about it, play music to its accompaniment, learn it, do all these things at once or in any combination, and most of the time it will sit there as inscrutable as a Buddha. All we can do is to be glad when a poem or poetry lesson comes alive, and examine a little more closely the situation in which this happens, looking at some of the principles that went into, and are essential to, its achievement. We can consider the 'artistry' of a lesson, for it has from the teacher's point of view something of the air of a performance about it — necessarily so since the class and he are not equals.

The relation between teacher and child is complex. The former is, for example, on trial as a member of the adult world, subjecting himself to the scrutiny of the child world in everything he does. This is a most fertile side of the relationship, one with which the teacher can do marvellous things, things difficult to express without losing the essence of the situation, but basically linked with the two aspects of the adult world that the child knows, parents and heroes. Neither of these two aspects is perhaps 'real' (in the sense of seeming a possible state for the child one day to achieve for himself);

the one is too close to him to be seen at all objectively, the other is a creation given life only by the child's imagination. The teacher (whatever else we may choose to think — and it is a responsibility) is the third member of the trinity. He is the important middle way between the other two, someone who can be tested to see what adults are made of, what will be expected of the child when he is adult. 'Does it, from this man standing here, seem an exciting prospect, a dull one, a frightening one?' Something of these thoughts surely runs in the child's mind and is an important part of the reason why school children test out a master with bad behaviour of one kind or another. The paper dart, launched with perhaps different motives, becomes in the eyes of most of the class a symbol of children's concern about the adult world. This sort of questing and testing has many ramifications in the child's behaviour, as he seeks out the qualities of the adult and also of *adult values*. 'Is the teacher interested in what he is saying? Does he believe it, and if so how does it fit into the world as I see it?'

A teacher of English is more than likely to present poetry which touches on and stirs, perhaps all too sharply, feelings that children

recognize in themselves. We are all prone to assess our feelings, and a child is most likely to assess his in relation to the teacher's, the adult's world. He may choose to react against the feeling as something Dan Dare* would not countenance. But can he *trust* Dan Dare in these matters? This is the sort of questioning by which a child grows towards some new state of being.

'Trust' is found to come into the picture sooner or later, for the word expresses succinctly what is the successfully achieved relationship in class; the calm after the testing storm. It is also the disciplinary ideal. *Forced* into submission, children will lie and take the easiest way out like beaten dogs. But if discipline can spring from mutual trust, in a way that is hard and just, it will be the touchstone of successful teaching. Once a class can trust in the teacher, then the profitable flow of spontaneous thought and feeling has its best chance of coming to the surface, accepted, guided and understood, not thwarted and misunderstood.

For if, in the situation of a poetry lesson, the teacher is also within the circle of those touched by a poem, and accepts in himself his true feelings, his presence will not be an embarrassment to the children. The effect will be rather that of liberating feeling, making it permissible, right. An important aspect of English teaching is this *permissive* effect it can have on the emotions. Poetry lessons are not ones in which it is necessary for the pupil to emerge with a few facts. What is taught there is not on that level, though it may be hard on the teacher to have to re-appear in the staff-room not quite sure whether he has *taught* anything or not.

On his part too, poetry — or any other of his literature lessons — is a matter of trust. He must trust his poet and he must *know* him from as many aspects as possible, yet see the whole. For if the class is really to be brought into this relationship of trust and mutual faith, the teacher must trust the third party, the poem, and be in sympathy with it. This is the first principle for poetry lessons. The unfortunate

thing is that neither the teacher nor his pupils regularly feels like being creative every Wednesday, say, at half past three. The imagination, may well refuse to function. Creativeness carries no guarantee. But part of its function is to overcome barriers.

That a poetry lesson is a creative act is obvious to anyone who has both failed and succeeded in giving one. The hallmark of a lesson that failed is its staleness and a second-hand quality (to mix metaphors). Never before, never again, newness and spontaneity is the hallmark of a successful lesson. There is, however, an in-between lesson which is perhaps largely a failure but yet approaches success.

The poem has been read several times and considered in however much detail the teacher feels necessary. And then? He feels it is exhausted and yet somehow untouched. It came only half alive. There are a number of things that could have gone wrong. The teacher may not have liked or understood it thoroughly — he may not have responded to it anew at that moment, creatively. Or he may have relied too much (or too little) on the poem to do its own work. Or he may have been seduced into rambling *around* the poem as a result of the moment when some turning point is reached. An interesting discussion could follow at this moment, which occurs in almost every lesson. The teacher may use this discussion instead of the poem to bring the rhythm of the lesson to a climax. His *instinct* is to get some satisfaction from the encounter and he will take the next best thing if the poem has failed him. But discussion is not a very useful thing in such a situation. Probably he will only move further and further away from the poem.

Discussion and the teacher talking are not in themselves dangerous. They are important and significant in many ways when used to *enlarge on the poem*. Poetry condenses experience, mysteriously preserving the essence. To have drunk in the essence is the teacher's preparation for poetry lessons. If he has done this, then both in his reading and in the comments he will inevitably make he can enlarge naturally and 'body forth' the essence, re-creating the fullness of the original inspiration in his own way. This ability to recreate and body-forth a poem is

* The hero-Sheriff character in 'The Eagle' represents children's moral conscience, a super-ego figure. Ed.

the English teacher's greatest gift and the foundation of trust.

In a lesson on Milton which I observed, a passage occurred which likened the appearance of angels to an early morning mist. The teacher extended the meaning by describing his experience of seeing the sun come out at dawn and a mist arise from the ground. He established, in other words, the essential reality of Milton's image and he did it in an immediate, poetic way and created thereby a way of making poetry more than a sequence of words down the page. He freed the imagination of the class by showing them (*teaching*) how Milton freed his (the teacher's) imagination, turned them to the poem and created a climate in which the liberated imagination could function, a climate created of his own authority for the reality and value of poetry.

Cutting through barriers to creative response is an important part of the method of teaching poetry; it can only come about through the teacher's acceptance of the poem as his own to begin with. If it seems part of him the class will be led through him to the poem and the experience it contains. Clearly it should not be read in an off-hand manner and thrown to the lions. They will not know what to do with it.

There can be no universally applicable method whereby we can touch off imaginative response. But knowing the goal towards which he should direct his efforts is a start — for the teacher. If he genuinely and unambiguously responds to the poem, then he may safely surmise that he has led at least some of the class into it, whether it is the drama of Sir Patrick Spens or the Psyche.

We may of course run immediately into further complications in this most hazardous business. Suppose the poem under consideration is Blake's 'Tyger', to which the teacher responds on a level where he is consciously aware of the depths of its meaning — which a child could never be. Is he then to say to the class: 'Blake isn't talking about a real tiger, you know. He's talking about the "will to power", the destructive, blind, anarchic part of human nature. This is opposed to the lamb in one, the symbol of trust and innocence, and Blake is hoping that God knew what he was doing in giving us both these

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things, the one so much more powerful than the other?' NO. The interesting discussion that this might provoke could have nothing to do with the poem or with poetry. There is always at school the difference between the teacher's and the child's response. To say that about Blake's 'Tyger' is to say nothing about the poem. Poetry is not potted psychology. This is why saying Hamlet had an Oedipus complex does not, as Dr. Jones might lead some people to imagine, explain the mystery of the play. You can psycho-analyse the characters in Shakespeare for a life-time and get no nearer the plays, for the characters are simply a part of the whole mystery, the *dramatic* experience of Shakespeare, the (for want of a better word) aesthetic experience. Freud was in some sense a poet, but Shakespeare was not primarily a

Renaissance psychologist. Fundamentally literature and psychology are potential *enemies*.

To return to Blake. It is to the teacher's advantage to know what the poem is about. Almost, it is essential, for it will give him something against which to test the child's striving to make his sensations articulate. *He* can see where the child is getting and may well be able to guide him towards articulation on his own level. But in doing this the teacher must be able to unlearn his academic training in literature. He must, in talking about the poem, wait for his cue from the class, and take the tiger as a tiger, though the class may subconsciously know that it is something more. The value for the teacher of the fact that poets use symbols is that they use *symbols*. In other words there are two sides to a symbol, *it* and the thing symbolized. In school we consciously stay this side the symbol. The important thing is that the teacher should read and respond to the whole poem — as he is expecting the class, unaided, to do — to marvel at Blake shooting the blind, flaming arrows of his questions into eternity while the beast is coiled to spring.

Provided the bodying-out of the text, which may be necessary in the case of a poem as penetrating as Blake's, is in keeping with its mood and awesome nature, then no harm, but good — in the sense of a fuller response — can come of it. 'This poet and this teacher know about fear and doubt and power, so I can recognise my own as part of myself', may be the child's reaction. An excursion into tales of man-eating tigers or a composition founded on lines suggested by the central experience of the poem is then possible.

Poetry lessons, therefore, steer a course, at least until the Fifth form, which has for its guiding star nothing to do with *formal* literary criticism. Nor are considerations of stanza forms or poets' biographies of the slightest importance. The main task, not a small one, is to seek out the place where poetry touches a child and to enlarge it. The principal means are the teacher's acceptance of the role of leader in this search, his testimony to its value, and his bodying-out of what the poet condensed in a way which frees the child's imagination and allows him to recognize his poetic self.

Eliza or My Fair Lady

Faced with thirty or so fourth-year Secondary Modern schoolgirls of the 'just let me get out of here as soon as I'm fifteen' variety, as a very new English and Drama mistress I was somewhat appalled. One lesson made me realise that my ideas of improvisation would be doomed to failure until I had won their confidence. My first attempt in a rather small classroom gave far too much opportunity for disorganised chaos.

'Keep them in their desks', I was told. 'Make them read a play'. The Drama cupboard yielded only Shakespeare and *Pygmalion*. The former was unlikely to succeed so I decided to try my luck with Shaw. But how to put it over?

As the seething mass swarmed in I jumped in head first. 'Have you heard any of the songs from 'My Fair Lady?' The response can be imagined. 'Wouldn't it be luvly' could be heard faintly from the back row. 'Have you seen it?' I was asked and my stock visibly rose when I assented. 'And' I added, 'I have the record of the complete songs which I will bring for you to hear when we have read the play *Pygmalion* which inspired the musical, so you will be able to compare them.'

With this carrot we were off to a flying start and several weeks later we finished the play. Their enjoyment of it far exceeded my expectations, although they were obviously bored by some of Higgins' longer speeches. They loved Eliza, of course, and read the Coekney parts very well although they found Higgins, his mother, and Pickering rather beyond their experience.

Eventually, as promised, the long awaited record had its turn. Now the donkeys had *earned* their carrot! I expected to see them listening 'spellbound' to the amusing lyrics which had been drawn out from the play. How wrong I was! I had forgotten, of course, that they would have to *listen* instead of 'doing it themselves', and except for a few favourites they were soon obviously bored. Still we *had* read the play and donkeys do have a reputation for perversity!

J. B.

Jan Ligthart 1859-1916

Susan Freudenthal, Secretary to the Netherlands' Section of the New Education Fellowship

JAN LIGTHART was born on 11th January 1859 in a very poor home in one of the most miserable parts of Amsterdam. By the time he was twelve it had become extremely difficult for his parents to pay for his elementary schooling. There did not seem to be any alternative between his leaving school and their continuing to pay his fees until the headmaster, a friendly man, offered Jan the opportunity of becoming an assistant-teacher, getting ten shillings a term plus free schooling in the evening. At this offer a wall of troubles disappeared, especially for his mother. Her first concern was to buy him a new suit, so that her son would be dressed in accordance with his career.

By the time he was five he had been roaming about the streets and parks of the neighbourhood, startling the neighbours with his tricks, provoking his teachers and distressing his mother by his passionate longing to play truant. But these very streets, the barges on the abominably smelling canals and the steps before the houses along the canals were actually the field of their self-education.

So both innerly and outwardly prepared, in a new suit with long trousers — the twelve-year-old schoolmaster, who was to become Holland's greatest educationist, started his teaching career. He was supposed to teach the three R's to 45 boys and girls of almost his own age, and to keep them obedient to his rod. Keeping order was the main task of the assistant-schoolmaster. The street, however, continued to be the main field of his self-education. 'How a student of a training college is shaping' Ligthart says, 'we can deduce from his very first choice. Does he continue romping with his former friends in spite of his long trousers, or does he join his adult colleagues for ever? If he does the latter, he becomes a man of power, eager for promotion. He dies a corporal, in the name of some commander-in-chief. He becomes the man of order and coercion. If he chooses still to romp on the streets he becomes a friend of children; if he chooses the other road he

becomes an official educationist. In the first case he remains a boy.'

The street-boy within him prevented Ligthart from becoming a corporal. The out-law, the wanderer, lived on in him all his life. The lover and giver of freedom, always willing to take a risk, protected him from becoming a servant of power. As soon as he was on the verge of becoming petrified as a responsible, honest and serious educator, the urchin emerged, mocked at self-importance and told him in plain terms that all this pompousness is nothing but nonsense. So the urchin, the teacher of the educator, took care that the pedagogue did not get lost in a display of power. In 1885 he passed the competitive Headmasters' Examination and became head of the municipal elementary school in 4 Tullinghstreet, the Hague. This was to become a place of pilgrimage for many pioneers in the New Education, among whom were E. Claparède and Ellen Key.

LIGTHART'S DYNAMIC VIEW OF MODERN SOCIETY

Ligthart, who died during the first world war, lived at a time when people, not dreaming of space-travel, still spoke of trackboats and horsetrams and, for their amusement, observed their neighbours in the spying-mirror instead of watching television. Ligthart himself did not leave Holland until 1910, when he accepted an invitation from the headmaster of Samskola in Göteborg to lecture about his 'method'. It was not only his delicate body which objected to the troubles of the uncomfortable travel of those days. Deep in his heart was a strong love for being at home, being at peace with himself surrounded by ordinary familiar things. But he combined this longing for relatedness and serenity with a dynamic vision of modern times, their positive contribution to mankind and the possibly negative results of their impact on the individual. We find Ligthart's prophetic vision of the problematic situation in our technological world in an article of 1890 in the first volume of *School and Life* which he edited. 'The architect of former days' he says, 'is being reduced to a

collection of detailworkers, even to specialists in doors and windows. The man of universal knowledge, the versatile scientist, has been replaced by a group of specialists. Each of them has rich material at his disposal and all together they possess a tremendous quantity of knowledge...

'Division of labour has presented us with great treasures. It has enabled the individual to penetrate more and more into the heart of the matter, to the solution of problems to which he has dedicated his life. It has made labour much easier for the artisan by developing in him a skill which fast approaches perfection. But division of labour has also deprived us of many things. It has created specialists but has killed universal minds. It has replaced versatility by partial knowledge, open-mindedness by a narrower view. And these failings manifest themselves the more strongly as we look at people of lower capacities, poorer mental faculties. The factory worker may combine the skill with which he handles a detail of a part, second after second, day after day, year after year, with complete disregard for the value of the whole'. Some seventy years ago Ligthart was already aware that the time would come when we should have to ask ourselves whether machines should serve us or we serve them. He foresaw that a new education would have to contribute to the decision.

LIGTHART'S NEW EDUCATION

When Ligthart was headmaster in the Hague he developed a kind of 'learning by doing' method which integrated the teaching of the three R's, geography, science and history. This approach was quite unknown and mostly unacceptable to elementary school teachers in Ligthart's day. We had better not ask whether it is so still. Ligthart's classrooms and school garden looked like a busy laboratory with children industriously learning by doing. Ellen Key exclaimed on seeing them that her dream had become reality there. Although Ligthart himself was not yet satisfied, Ellen Key's exclamation must not be considered simply as flattery. Because Ligthart was a highly creative person who worked with a staff of inventive, flexible teachers his school really reflected a

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dynamic situation. He always objected that he had created no method, because in his eyes this inevitably involved the danger of rigidity. He understood, however, that the average teacher needed some guidance in his attempt to follow him. So he wrote a teacher's book explaining in detail how people could — certainly not how they should — work in his way. In the introduction he stressed that those who inventively look for approaches of their own are his closest followers. For Ligthart, the most important thing in teaching was to arouse interest in the children. In most schools of his day, the emphasis was upon memorizing, which kills interest. The Dutch elementary school at the end of the 19th and the beginning of the 20th centuries did not understand at all (even now it does so only hesitatingly) what was plain truth to Ligthart: that mankind is like a child at play. 'Men play continuously' he says. 'They enjoy pulling everything to pieces, combining everything, trying everything. They like examining and combining. They often start without a fixed intention, just for joy. But as they play, something strikes them, something happens under their eyes, they look with twofold, a hundredfold interest. A purpose dawns upon them, first faint then more definite and clear, as they grow more aware of it and try to achieve it. Don't disturb them in their play! All their attention is concentrated upon it; it has now become work. They lose themselves in it, until triumphantly, like a happy child, they cry: Look what I have made! He who lets a child play freely with his hands, forming and transforming everything, offers mankind opportunities for discovery.' Interest, flexibility and creativeness are the main aspects of Ligthart's new education.

Educating creative children capable of living a good life has been the basic idea of every pioneer of the New Education. Ligthart, who was an inspired educational thinker and a highly gifted teacher, suffered through the shortcomings of well-meaning teachers. 'Pedagogy', he complained, 'always forgets one thing. It forgets the silent force, the wonderful influence of personality, the overwhelming power of the heart. Pedagogy works by measurement. It is always ready with answers to the question

"what shall I do?", and it should be asking and seeking replies to the question "what sort of person shall I be?" What does it mean, doing, doing? If we give the most excellent means to an inept person, his results will be inept. He does not reap corn with his scythe, he only mows bare his flower garden with it. Be something! And from your being education radiates. Then you may cure the sick on the Sabbath day. Then you *can* cure the sick on the Sabbath day, and need not care for the wisdom of the Scribes or Pharisees!'

The main aspects of Ligthart's new education are interest, flexibility and creativeness. The roots of his educational philosophy are love, patience and wisdom.

Ligthart grew up under most miserable circumstances, but never complained about his poverty. 'Whenever I suffered in childhood' he says, 'it was always because of lack of understanding.' He suffered from the indifference of the adults he had to do with, and from the mockery of his elder brothers. Among these grown-ups, his mother was the rock upon which he could rely. When he had to be punished for his tricks, she punished him lightly or not at all. Because of her loving inconsistency in dealing with his truancy, after her death she lived on in his thoughts. But he never blessed any hand which chastened him for his own good!

The young schoolmaster, whose main task was to keep forty-five children obedient to his rod, soon put the symbol of traditional absolute discipline in the corner, and introduced an atmosphere of friendliness, co-operation and self-discipline.

When he became headmaster, disturbed by a group of inquisitive children who were looking longingly at the meal on his table, he opened the window and gave each of them an orange. They went away, astonished, happy, and they did not return to clamour for more. Certain of his childhood experiences with adults gave him faith in love, patience and wisdom. 'If you are puzzled what to do about a child, remember your own childhood. There is no better school of education. Remember how your inmost feelings reacted to the actions of adults, how they roused the devil in you or the angel. And then *sometimes*, indeed fairly often, do just the

opposite of what was done to you.' So Ligthart reminds us in his *Youth Memories*. (1914).

Ligthart's life is symbolised by the epitaph inscribed on his tomb: 'The best education is a question of love, patience and wisdom and the latter two grow where the first one rules.'

The privilege and also the continuous task of the integrated personality is to combine and foster these attributes. 'Priests' Ligthart complained, 'have always spoiled the pure doctrine

of the prophets.' The priests in education have done just this, erecting a system but killing the spirit. Modern society needs the prophets themselves, men like Ligthart with a loving heart, patience and wisdom. 'Wherever education occurs in its purest sense,' he says, 'it is a force which works in mankind as a whole.' As long as we lack such education, we may find that we grow increasingly perturbed about the development and destiny of mankind.

News and Notes

Scottish Section

THE ANNUAL CONFERENCE was held at St. Andrews from the 19th to the 21st September, 1958, on the theme: *Education in Scotland — The Pattern for the Future*. At its first session, the Conference discussed 'Ends and Means'.

The ends of the 'new education', said Mr. Brunton, had been admirably defined by Sir Percy Nunn, by the Advisory Council and by the Department. Educationists and teachers laid stress on the fullest development of habits of work and character, whereas parents said: 'What I want the school to do is to give my child the best possible start in life.'

What are the means to these ends? We must, obviously, remedy the outstanding defects, reduce of the size of classes and improve old buildings. We must look to our Scottish educational tradition. If we are to be true to it, we must not rest on it, but mould and adapt it. For many of us, such stocktaking brings the disconcerting conclusion that we are no longer in the van. We need less rigidity, more flexibility, more willingness to consider departing from long cherished traditions and practices. There must be new methods not only in teaching but in curriculum-planning.

The most progressive work has been done in our infant schools. There concentration is put on individual needs. Gradually this emphasis is moving further up the school. But it is rarely found in the two highest primary classes where secondary selection has an inhibiting effect. Teachers and parents alike tend to think that only senior secondary education gives children

a fair chance in life. Fortunately some junior secondary schools are already proving them wrong.

Some of the early leavers from junior and senior secondary and further education are moved by social, i.e. financial reasons, but the main cause is the inappropriate education still provided. For schools it is not a matter of the humanities *versus* science. Our aim can be achieved through either. But pupils gain a sense of achievement largely from something which clearly has some practical application.

Much of the credit for the advances already made is due to our young teachers. We are on the threshold of a far-reaching reassessment of the teacher-training system and the further education of *teachers*. There is need always for professional refreshment such as the rubbing together of shoulders and minds that this conference made possible.

Professor Leitch Adams based his urbane, polished and witty view of the ends of education on Plato, and poured scorn on those followers of Dewey who exaggerated his methods without understanding the ideas behind them. His demands for the 'educated man' were: a certain modicum of intelligence, certain ways of behaving, a certain sympathy for his fellow human-beings, some appreciation of achievements in the arts and sciences and of the civilisation developed through the last three or four thousand years, and finally a sense of reverence. Professor Leitch Adams reminded us that it has been said that civilization decays as soon as it begins to penetrate the masses. Can we,

he asked, begin to provide a proper education for all?

Miss Grace P. S. Fleming, lecturer in Moray House Training College, Edinburgh, opened the second session on 'Curricula and Methods'. She asked us to consider what a child has learnt before he comes to school at the age of five. He can walk, talk, feed and dress himself, play, using surprising resources and imagination, listen with understanding, carry out simple instructions. How much of that has he accomplished through his own effort by trial and error? In how much would he have been successful, if the environment had not provided the necessary conditions and stimulus for such effort? Was any attempt made to force him to master any of these skills before he was ready? These were questions which are pertinent in any learning situation.

(Dr. Montessori has spoken of the child's absorbing from the environment what he requires for his stage of growth, and showing, when ready, the results of his experience *in that* learning situation. Should that natural learning suddenly cease when he comes to school at five? If we provide the conditions suitable for his growth, would he learn to read, write and count just as he learned to speak? Dr. Montessori had written of the children's 'explosion' into writing as a result of their experience in a prepared environment.)

In her school, the first class spend time on preparatory work for reading, the key subject of the primary curriculum, extending vocabulary, helping speech, associating the printed work with action, fostering an interest in pictures and books. By the fourth class, all are reading with understanding books of varying standards of difficulty. All are sufficiently interested to *want to read* as they go up the school, and all can read books for information.

Writing is the complement of reading and as soon as children can form the letters of the alphabet and know their sounds, the writing of their stories begins spontaneously. No correction is made until Primary 4 when formal spelling and more formal English exercises are introduced. Composition in the higher primary classes presents no difficulty. With the progress

made in spelling, in the application of the simple rules of formal grammar and in the more varied work in written and spoken English, results gradually indicate the maturing development of the child's efforts — the scope depending on his aptitude. We should not demand superimposed perfection at each stage in teaching the mechanics of writing. We should encourage a gradual striving towards perfection through the *child's own thoughtful efforts*.

In this age of automation, with increased leisure and the evils of so much passive entertainment, it was essential that we pay more attention to the child's creative and imaginative development. We cannot afford to neglect the creative arts if we hope to counteract what Sir Richard Livingstone calls a too ready acceptance of much that is third-rate in our daily lives.

Religious teaching, which should be our contribution to the spiritual development of the children, should not only mean Bible stories and hymn singing. It should be the touchstone in all our daily contacts, bringing an awareness of the personality of each child, the *essence* of sincerity and courtesy.

We have much to learn through thoughtful observation in the classroom. The children can lead us to the pattern for the future if we have the faith and the ability to follow.

Dr. J. Thompson, Rector of Madras College, St. Andrews, spoke on the curricula and methods of the secondary school. He ranged freely over the curriculum. Our first task in the secondary schools is to explain to the pupils what we want and why we want it. In our libraries we must attract readers. Lewis and Short may have a more authentic aura if it is broken-backed, but other books in the same condition will remain unopened. School meals should be served in attractive surroundings, and a common room is surely indispensable for pupils who do not go home to dinner.

Primarily our job is to civilize. We must remember that we are entitled to dignity and respect only as human beings, not as teachers. We must encourage our children to look us in the face. If we expect respect, we must give it to our pupils. In the classroom we should sit down, be quiet and let the children get on with the talking. We must help them to recapture

in their conversation the critical ability and fluency which at present they achieve only in their writing. Let us never be content with a one-word answer. Make them try a sentence, to begin with!

The social graces are sadly lacking and need to be cultivated. And might we have some encouragement of self-reliance instead of the present emphasis on the cult of games?

Dr. W. B. Inglis, Director of Studies at Moray House Training College, spoke at the last session on the 'Training of Teachers'. He stressed the need for the creative development of our primary and junior secondary children and the need, amid our mass pressures, to reassert the creative quality of the human mind.

In his assessment of the present situation in training colleges, Dr. Inglis urged that training teachers should choose a special subject for interest. Many college lecturers had become figures of fun with their quaint, old-fashioned ways. Teachers should be seconded to lecture for about four years in our colleges. Among coming reforms mentioned by Dr. Inglis were the changes in the constitution of our training col-

leges and in teachers' representation. In training primary graduates, the latest research in the psychology of primary school subjects and children should be put before them. Junior secondary graduates must be given a training in which the social or sociological has equal force with the philosophical and psychological. New teacher-training regulations are needed: the present ones appeared in 1931. To meet the present shortage of teachers it seemed to Dr. Inglis that three steps could easily be taken: Teachers could be released from National Service, retired teachers could be allowed back with full pay and pensions, and specialist teachers could be removed from the primary schools.

Reports from the Group Leaders suggested that the group discussions had been at once enjoyable and hard-hitting. They provided an efficient safety-valve for the year's grievances! Mr. Hugh Fairlie, President of the Scottish Section, was an excellent chairman throughout the Conference. He summed up admirably and expressed our appreciation of the speeches.

Andrew Robertson
Secretary, Aberdeen Branch

Educational Research. A Review for Teachers and All Concerned with Progress in Education (*Annual Subscription 16/6 for three issues at 5/6 per copy*).

With the publication of the first number of *Educational Research — A Review for Teachers and All Concerned with Progress in Education*, the National Foundation for Educational Research in England and Wales has launched a new venture which is likely to fill a long-felt want in educational literature. This Review is different in purpose from any other which exists at present in England and Wales. Its aim is to bridge the gap between current research and current practice, by giving up-to-date information on the latest educational research in such a form that it may be of use to the teacher, the administrator, and members of education committees. It is, however, intended to be more than a mere digest, as research will be evaluated by experts in the field under review.

In the first number there are five main articles and succeeding numbers,

Book Reviews

to be published once a term, will similarly contain four or five articles. The first of these articles, by Professor Vernon, is entitled 'A New Look at Intelligence Testing'. The second is by Alfred Yates and D. A. Pidgeon, entitled 'Transfer at 11+'. These are two excellent summaries of the present position and will be welcomed by all who read them for their clarity. The Director of the N.F.E.R. Dr. W. D. Wall, is the author of the third article on 'The Wish to Learn'. This is a highly competent summary of research into motivation and contains, as do most of the articles in this volume, a helpful, select bibliography. In passing, the reviewer would like to state how valuable such bibliographies will be to students and teachers, and hopes that they will always remain an important feature of the Review. The fourth begins a series, to continue in later numbers, on 'Teaching Children to Read'. The first main theme of the series is the relative effectiveness of different methods of reading, and the current article, by Mrs. J. M. Morris, deals especially with

the place and value of phonics. Then follows 'A Comparative Study of Basic Attainments' by Mr. Pidgeon, a comparative study of attainments in reading and arithmetic of eleven-year old children recently carried out in England, Queensland, Australia and California, U.S.A. There is no doubt whatsoever that these five articles are of considerable interest. They are scholarly, they each survey, summarise and evaluate important researches and, given that this standard is maintained, *Educational Research* will become one of the most important reviews, not only in this country but throughout the world. In addition to the articles there is a research abstract from a thesis accepted this year by the University of Stockholm, 'Factors Related to Reading Disabilities in the First Grade of the Elementary School.' Finally there is a selected, annotated bibliography on the teaching of Arithmetic compiled by Mr. J. B. Biggs.

The new venture could not have appeared at a more appropriate time. Education at all levels — primary, secondary, higher. — is undergoing profound and comparatively rapid

change. New problems are being posed every day for which short or long term solutions must be given. Clearly it is more necessary now than ever before for teachers, administrators and others to be able to turn to authoritative statements of latest research. *Educational Research* should supply this need admirably.

J. G. Lang

Religious Education in Schools.

W. M. Wigfield. Blackie, 16/-

There is a new approach to religious education in the classroom. The day in which the scripture lesson consisted simply of reading the Bible and learning by heart has passed. Gone too is the endeavour to avoid the challenges and difficulties of the subject by an inoffensive geographical and historical treatment. Even the attempt to popularize the Bible at all costs has had its heyday. In many schools the period devoted to religious knowledge is a time when teacher and taught wrestle together with the ultimate problems of human existence, and the Bible itself is studied seriously but not uncritically as the source of the Christian faith and as one of the great formative influences of western culture.

It is in this spirit that W. M. Wigfield's *Religious Education in Schools* is written. The opening chapters raise fundamental issues. Religion is part of the life of every man, and the child has a right to form his own belief. Because we believe in the individual's freedom in this matter, we must teach religion and teach it in a way that will challenge children to think. One can expect children, often reflecting the views of their parents, to question what is said in the classroom. If he has tact, the well-informed teacher can usually win respect.

It is the author's belief that the teacher should know what he is going to teach before he teaches it. For this reason the greater part of his book consists of a commentary on those parts of the Bible that figure

in the school curriculum. The commentary is enriched with little known facts, and could form a sound introduction to the study of the Old and New Testament. With illustrations from archaeology and ancient records, the history of Israel comes to life, from the wanderings of the patriarchs to the tyrannies of the house of Herod. With similar skill the author treats the historical documents of Christianity, the life of Christ and the missionary work of St. Paul. The extensive bibliography encourages further study. Mr. Wigfield does not, however, let us forget that he is a teacher with forty years of experience behind him. From time to time he turns aside to show how children will react to a particular passage or to suggest an adroit method of handling a difficult incident. This comprehensive book is a store house of good things and can be recommended.

R. M. Brooke

The Young Traveller in Russia Wright W. Miller Phoenix House, 10/6

This book contrives to do two jobs, attacking each with vigour and enthusiasm, wakening interest and stimulating further study. To those who wish to know more about Russia from the inside, it gives much information on past history and present-day conditions, with a clear picture of the main geographical features and of the chief cities. One feels that the author has the unusual gift of being able to sit on a fence perfectly comfortably and happily. He obviously likes much about the Russian people, finding them friendly, forthright and hard-working, with a definite ideal and purpose; equally clear is his dislike of many of their actions and attitudes, both past and present. But the warmth of the welcome to Tom and Jean is contagious, and the reader is left with a favourable impression, the more real because not over-enthusiastic.

Naturally enough, there is an air of contrivance in this story of two

children who spend a large part of one year in Russia, so that both summer and winter activities may be observed. They travel many miles from Leningrad to Yalta, to Kuibyshev and Georgia, so that new factories, developments, various methods of agriculture as well as diversity of scenery and of people may be described. Circumstances and situations must be so managed that an elderly Russian great-aunt, now living in Cumberland, can tell of old customs and can explain the Revolution from her viewpoint. In order that the children may see inside a Russian home, Uncle John has an attachment for a charming Russian woman living in Moscow, and the aeroplane which the party travels makes a forced landing, so that some time may be spent in an 'izba' in a small village and the life and war-time adventures of the ordinary agricultural worker can be seen. But in a book written with this rather difficult aim, one realises that such contrivances must be. And they could hardly be better done.

I like this book. Its warm-heartedness, its fair-mindedness, its lively descriptions, its emphasis on people give completely painless lessons in values. I like the illustrations. I like particularly the map at the beginning, the sensible brief index, pronunciation guide and the glossary at the end. I personally would have enjoyed more description, more communication of the thrill of the white gold towers and domes of the Kremlin, of the lovely slenderness of the spire of the Admiralty building, of the fantastic beauty of St. Basil's Cathedral and of the splendour and ingenuity of the gardens and fountains of the Peterhof. But it can be read with interest and profit by people of all ages, and it can inspire a wish to see and know more of this vast country and its little known inhabitants. It should be a welcome addition to the often-neglected travel section of a school library.

Alice E. Mar

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THE NEW ERA

IN HOME AND SCHOOL

Tradition and Experiment in Education *

Lionel Elvin, Director of the University of London Institute of Education.

I HOLD to some traditional virtues in education which few of you would deny but that you would not think it the historic role of the New Education Fellowship to emphasise so much as their antitheses. Though I underline the word 'reasonable' I do believe in the value of the security given to young people by a reasonable discipline and authority. I believe that schools should be intellectual places and that the discovery that a frightened child cannot play, and that a child who cannot play happily will probably not be able to work well either, should be a corrective to this aim, not a substitute for it.

I would like to come straight to the point and to discuss the balance of things in our minds between the New that is enshrined in our Society's title and the Old that we were presumably going to put to rights. When the N.E.F. started I am sure that its emphases were, on the whole, good for that time. People had been looking at the other side of the medal too long. But we have been in existence for quite a long while now. In practice accommodations have been made all the time. Much of what the N.E.F. called for thirty years and more ago is now commonly accepted, in one degree or another. Has the moment come when some more conscious and formulated accommodation is needed between what at any rate was new (whether it still is I shall consider shortly) and what was the old, now somewhat modified thanks to the efforts of ourselves and many other bodies and people? That is the question that lies behind my title.

I began my preparation for this talk by browsing in the office over old volumes of The New Era. I first read The New Era when I was

a freshman at Cambridge in 1924. With three or four other undergraduates of my college I was much interested in what the New Education Fellowship seemed to stand for. I think we never constituted ourselves a group and I don't think I was ever a regular subscriber. But we talked among ourselves and with some degree of continuity. I think we had all been at day schools for boys only. On the whole we still stood for day schools and had no particular sense of deprivation because we had not been at boarding schools. But we felt a certain loss in that we had had no experience of co-education. Indeed our feeling about this was only slightly discouraged by a caustic friend who surprised us by saying that he agreed, and when we asked for his reason replied 'Because it helps you to see through girls in good time'.

None of us had suffered unduly from harsh discipline either at school or at home. But we were members of that transitional generation between nineteenth century and mid-twentieth century modes of behaviour in family and in school life. So we could read 'The Way of all Flesh' with relish, and in education we could believe ardently that real self-government in school would be much better than the mere imitation of the prefect system we had known in the day schools we attended. As good progressives we were against the remnants of Victorian authoritarianism that survived, and felt that there was a great untapped source of spiritual growth in the kind of freedom for which we believed the N.E.F. to stand.

It goes without saying that although none of us was reading psychology we were all great

* This paper is a shortened version of Professor Elvin's presidential address to the English New Education Fellowship's Annual General Meeting, at the end of his first term of office. ED.

amateur psychologists. We read books like Tansley's 'New Psychology' and began to make the acquaintance of Freud, Jung and Adler. We had the most imprecise notions of the technical meaning of the word 'repression'; but we were quite sure that it was bad. 'Liberate the libido' sounded like a battle cry of freedom. As we began to absorb Jung, mostly at second-hand, we had the greatest satisfaction in classifying our friends and enemies, with all the overtones of a personnel officer reading from a personality test, as introverts and extraverts and variants of the same. And of course it was great fun to note which of the members of the college suffered from an inferiority complex and especially to note anyone who was over-compensating pretty badly.

I did in fact meet Adler while I was an undergraduate. If my memory is right he came up to talk to a lively society called the Heretics. I met him at a luncheon arranged in his honour by a foreign undergraduate who had been treated by him in Vienna. Unfortunately for Adler this undergraduate was not well liked. In fact I was one of the few who were on speaking terms with him. This worked out to my good fortune, for so I found myself sitting next to the great man at lunch. I remember asking him whether the study of psychology had progressed in England as much as he had hoped, and if not what the reason might be. He replied that it seemed not to have done so, and he thought the reason might lie in our habit of empirical compromise. In the early stages of any science, he thought, it was better to take a promising concept or approach and to work that vein for all it was worth, even though you knew that finally truth would show itself to be many-sided. We were conscious of the many-sidedness at a stage that was, so to speak, a little premature for the full testing of any theory. This I found very interesting, but I am still not quite sure whether I agree with Adler or not.

All this is introductory to saying how stimulating it was to be young when this era really was new. But nothing looks quite so old-fashioned as the thing that was indeed once new but retains the name long after it has ceased to be so. The Pont Neuf is the oldest, not the newest, Paris bridge across the Seine, just

as the New Inn is invariably the oldest hostelry in any English country town. New College is one of the most venerable of Oxford foundations. And the New Woman of Ibsen and Shaw is the most hopelessly outmoded woman of them all. How new, we must ask ourselves, is the New Education now? How far is what interests us what interested our predecessors or ourselves when young? Does *The New Era* talk the same language that it did? Has a subtle change been occurring all the time which it is only necessary for us to formulate consciously to understand what in fact we have accomplished in modifying the old and what therefore we stand for now?

This, at the risk of being labelled a progressive by any surviving reactionaries or a reactionary by yourselves, is what I should like to discuss. I shall begin by reporting some of the things I found when I turned over back pages of *The New Era* in the office the other day.

The first difference I noticed between the earlier and the later volumes was one of style, or if you like, of tone of voice. There is no doubt that in its early days the N.E.F. was definitely messianic.

The tone of the first editorial was exhortatory, pointing to a new vision, and not being very precise. The tone of the current one — and this is not due to an accident of choice, but is really representative — is one of explanation rather than of exhortation.

The change, the gradual slipping in to a more sober style, does not mean that we have become less interested in educational experiment. From the start a major purpose of *The New Era* was to report interesting and significant experiments in education and in those days there was much important experimental work being done. But it seems to me to have been more often in the line of what one might call inspired ventures than of experiment that we should now think of as in some measure scientific. In the first number of *The New Era* you find references to the Dalton Plan, the Montessori Method, vegetarian diet, group work, school self-government and co-education. All fine and exciting, but rather general, rather mixed. In the latest number we still have this major purpose of bringing significant experiment to the attention of our readers. But it is very much

more professional, and really closer to the teacher and the classroom.

The second number of *The New Era* was a quite special one, and I do not know how legitimate it would be to generalize from it. The key to the matter is in a footnote which says that this number was edited not by Beatrice Ensor but by A. S. Neill. I cull a few phrases from the editorial. — 'To tell a child that selfishness is a vice is useless.' 'There is no such being as the Lazy Child.' 'To break a child's will is a crime. If a conflict of wills takes place between teacher and pupil, the teacher should give way.' 'All creative work or play is sublimated sex.' What a fine stirring ring from our youth such phrases have! Not one of them that was not worth saying then, and not one of them, I think, that we should now accept without very extensive qualifications. And how many of them should we consider useful practical advice to a young teacher in charge of a class in a difficult Modern School?

I now jump some fourteen years and think I hear a new note. In an editorial in Volume XV I read:

'Even self-government, which was one of the first battle-cries of modern educationists, has been considerably modified in most cases, for it has been realized that it is unfair to thrust decisions of importance on children at too early an age. Children need a consistent and dependable background and much prefer a certain steadiness of routine.' Of course they do.

There is a most interesting article in the next volume, for the year 1935, an attempt to sum up how modern education (presumably the ideas for which *The New Era* had stood) had in fact influenced the ordinary school. It was suggested that three changes could be observed that were general in nature by then. In the first place it had been generally realized that we must educate the whole child and not only the mind. This realization had led to a widening of the curriculum, an attempt to engage the child's interest instead of forcing him to learn by rote, an encouragement of spontaneous activity, and a realization that different children develop at different rates. In the second place there had been a widespread effort to relate the curriculum more interestingly to life. In the

third place there was a generally changed attitude to children, based on the findings of 'the new psychology'. Each child was respected as an individual. When behaviour was bad there was a search for its causes, and treatment rather than punishment was the leading idea suggesting what ought to be done. In all these matters, it was said, the 'New Education' was a spirit, not a system. This seems to me a very fair and balanced account of what had been happening in the years between the wars. The article carries conviction. No-one could doubt that on the whole what had happened had been very much to the good. And in the fairly stated result, members of this society and like-minded people everywhere could find cause for genuine satisfaction and some merited self-congratulation.

Now I jump once more, to the end of the last war. In the number for June, 1945, there is an article that I think could hardly have appeared in the early issues of *The New Era*. It was a plea that within the school community we need to incorporate the traditions that hold our present world together. And what were these traditions, traditions it may be added that had come so near to being shattered in the years of the Nazism and Fascism that were only just overthrown? They were, first, the whole tradition of western civilisation, with its basis in Greek and Jewish thought. Secondly, there was the tradition of pure science. Third there was the tradition of international friendship. And there followed four others, important but perhaps of less importance than these. What excellent sense! But it was a far cry from some of the stirring iconoclasm of the early days.

So: are we back before where we started from after all? Content to defend the traditions of western civilisation, of Greece and Rome and Palestine with Matthew Arnold, and of pure science, and with nothing but internationalism to add of our own? I think not. But I hope I am not impertinent if I suggest that the time for a new stocktaking has come.

EDUCATION may be a powerful instrument in modifying a society or in establishing a new one after a revolution, but it is a powerful secondary mover rather than a prime mover. It is therefore a little dangerous to pin one's social

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hopes too exclusively to educational changes. They can help, but they can only operate within a wider social context. When a reform movement in education asks only that education move up to keep pace with a social change that has already taken place, then there will be a certain amount of resistance but the ultimate answer is certain. When education is being used in the hope that it will itself promote social change, then the problem is much more difficult.

This general reflection may perhaps help to explain why in so large a measure the central core of advocacy from the New Education Fellowship met with acceptance by society at large, as we have seen from the article written for *The New Era* in 1935. And equally it explains why some of the more extravagant attitudes have been dropped, even within our own membership. They often came, I suspect, from people who had pinned their social hopes a little too much to education, irrespective of the movements in wider society. In education there aren't any New Dawns; there is only a succession of new Monday mornings.

I do not go so far as to say that we were only the fly, persuading itself that it alone was pushing the wheel when all the time it was simply moving round with it. It has been our task to bring in to educational thinking ideas that were increasingly the motive force of liberal societies in the earlier twentieth century. There is a sad tendency for education always to be for

the century before the one people are actually living in. Sometimes, as in the seventeenth century, it needs an immense effort, however fast society is changing, to bring education into line and to force it out of the older hallowed moulds. That is why those who tried to bring new ideas and practices into education up to the second world war were very much more than mere flies on the social wheel. But we have to ask where this brings us to now?

We have to ask three questions in particular. First, how much remains to be done that our founding members would recognize as essentially the sort of thing they were concerned with? Secondly, even if the main task has been accomplished in our own country, how much remains to be done in other countries in which we can help? And thirdly, what are the new emphases that we should stand for in accordance with the social and educational situation ten years and more after the end of the second world war?

Let us take some of the leading headings of the traditional programme of interest and action of the N.E.F. and see how far they are still matters that have to be fought over; or on the contrary how far the new and the old have now made a resolution of forces with which on the whole we may be content. Education as child-centred? This seems to me to have become so widely accepted in principle as to be in danger of becoming a *cliché*. We really do not have to convert any one any more. What we have to do is to take financial and administrative steps, such as the reduction of classes, to give the phrase real and practical meaning. And although there is probably need for more research and experimentation as to the effect of different kinds of grouping on how children learn (or, if you like, teach themselves) that again faces no obstruction in principle, but does face a hundred obstructions of a financial and practical kind.

The root matter here is our attitude in the present situation to the question of what I must loosely call 'freedom' in the school. I want to say once again that this question, like other educational questions, cannot be discussed intelligently without reference to the wider

framework of society. In nineteenth and early twentieth century society in this country, the bearing down of authority on the young in both school and family was too severe, — at a time when society itself was stable. It was in reaction to that that the N.E.F. gained so many sympathisers. The question takes a different turn, especially in the secondary school, when secondary schooling has become universal and when the old sanctions, which gave young people a framework even if the iron frame pressed too much into them, have largely lost their force. I feel that progressive education in America (always a more experimental country than our own in matters of practice) is beginning to feel that it has gone too far in this direction; or if the progressive educationists don't feel it then plenty of other people do. Contemporary American critics of American education feel that the system of elective courses in secondary school, the premature sophistication and the elaborate social life of high school students, and the keeping at school of large numbers of young people who either don't want to be there or don't want to be there for the scholastic purposes of school, have between them so whittled away at the traditional sense of social and intellectual discipline as to have jeopardised the future of the nation.

Now America is not England and I am not proposing to offer Americans advice on the particular problems they have to deal with in their very different society. Nor am I suggesting that we can learn from their experience by anything like a straight transference. But it is worth noting that we are moving into the area which has caused them so many present difficulties: universal secondary education carried beyond the age of physical maturity, with the inevitable concomitants of a widening of the secondary school curriculum and an increased appeal to the social as opposed to the strictly intellectual interests of the young. In this situation, I think that we in this country should aim at a balance between our traditions in secondary schooling and fairly novel departures based on experiment.

It is not a matter of an antithesis between the two, but of an intelligent use of both. I think many people here would agree that, of the newer

educational ideas that have got into general school practice, much the most fruitful so far have been those that have got into the infant school and the lower range of the junior school. That really has been the progressive triumph of the public educational system of this country in recent decades. We have not progressed so far in the secondary school, and the problems there are much less tractable.

On the side of tradition I think we should be wise to get into what I shall still for convenience call the secondary modern school as much of the grammar school as is suitable, and of course not more. I welcome in their different ways both the Labour Party's 'comprehensive principle' and the Conservative Government's 'High School principle' because both these seek to bring certain traditions within the reach of all those in the modern schools who can benefit: that the school is a place for learning (at whatever pace you are able to learn) and a place with a prestige that exacts certain standards of conduct.

I at once add that in a comparatively new situation tradition will certainly not be enough. Here I fall back on one of the insistences of the New Education Fellowship, that we must have sensitive and intelligent understanding of children's and young people's interests. Although research has been conducted into the interests of adolescents, it has so far not been as decisive in its impact on the secondary school as the study of the developing young child has been upon the infant and junior school. Take the state of our knowledge on a matter that will soon call for a very sharp and painful decision in national policy. After the reduction of the size of our classes (which both parties rightly place as their first priority) ought we to make it compulsory for all young people to stay on at school till the age of sixteen, or ought we to leave the compulsory age at fifteen and combine encouragement to stay on for those who wish to with a serious development of part-time education from fifteen to eighteen for those who would prefer to be in the adult world of earning and work? What are the underlying, half-realized interests of those who have had enough of school (or think they have) by the age of fifteen? Is this merely a phenomenon that we

met when the compulsory school age was fourteen, or thirteen or twelve, or is it something this time inescapably connected with the age of maturing, an age which as we know occurs steadily earlier in the present historical period? What kinds of experiment can secondary schools best devise to hold the interest of those who are not quite sure whether they wish to leave or to stay on? At what point do we recognize that learning in a school situation is less likely to give results than learning in a new situation that interests a lad or girl of sixteen more? I have heard it said that we ought to keep youngsters at school for at least one year more because the level of their English is so poor when they leave at fifteen. I would only say that if I had not taught a youngster to read and write reasonably well after ten years in school I would say, not give him another year of the same medicine, but try whether allowing him to go into another situation that he wants to go into might not open up opportunities for an appeal to learning that would be more hopeful.

There is one other thing that I would say about educational research and experiment in these or other matters at the present time. I would never decry the value of what I have described as 'inspired ventures', the schools or communities started by enthusiastic pioneers and showing what can be done to a previously sceptical world. But what we forget is that so often the Little Commonwealths depend on the genius of a Homer Lane, the Summerhills on the genius of an A. S. Neill, and that we cannot possibly expect them to be generalized on a large scale with the average teacher in charge. What we may expect is that these special experiments will generate ideas that may be adapted in a vital but yet practical way and enter into the general stream of educational practice. Their begetters will feel that they do this in a sadly diluted form, but we must recognize this as the only helpful form in mass practice. This means, I think, that bodies like our own must recognize (and indeed the pages of *The New Era* show that increasingly we do) that it is not enough to cheer enthusiastically for the odd pioneer. We have to think more and more of experiment within the setting of the ordinary schools and of ordinary people.

This leads to a subsidiary point of some importance. Because we have reached this stage there is relatively less scope for purely one-man and one-woman research and experiment than there used to be. I agree with Dr. Wall, the Director of the National Foundation for Educational Research, that the educational problems that call for investigation will call increasingly for investigation on a scale that only a team of research workers can cope with. The natural sciences long ago accepted this fact; the social sciences have largely done so; why does education so lag behind?

As to the new emphases that we might like to see in our work in the next decades; I have indicated that though we may regard our initial task as largely accomplished so far as the infant and junior school are concerned, we are still very much at the beginning when we think of the present state of education for adolescents. I have also suggested that in dealing with these problems we shall need not simply the sense of missionary novelty that gladdened the hearts of the first contributors to *The New Era* but the capacity to blend the traditions that can give our young people strength with the experimental discovery of new approaches that can match their interests.

My second question was: How far can we help other countries, less developed technically and educationally, to advance along the road to a newer and more satisfying education? This has been my particular concern for many years now. The first point I would make is that it is fatal to assume that this must be the same road that we have travelled. It cannot be, if only because their social scenery is often quite different. This is patently true if we are thinking of Asiatic or African countries.

Ideas, thank heaven, can leap across frontiers. Institutions seldom can. If any one tries to make them do so they usually land on one foot and end up permanently crippled. This means that although we can be of immense help to each other in sharing our common problems, in helping each other materially, in working together, and above all perhaps in fellowship, we must never try to force our ideas on others in anything like their institutional or practical embodiment. This is, I am afraid, a danger not

only for the foreigner but for the educationist of any country who has been exposed too uncritically to ideas and practices from abroad. In Dr. Hammid Ammar's notable book *Growing Up in an Egyptian Village* are many examples of the way Egyptians (not foreigners) who came from Cairo and had been caught up in the modernist educational movement failed when they started to work in Egyptian villages because they had not been at pains to understand the traditional life, and above all the traditional Islamic life, of the poor cultivators there. This is where experiment simply must pay heed to tradition, or fail to do so at its peril. I do not mean that the traditional must always be accepted. To say that would doom us to no change or improvement at all. But it does mean that understanding the past, and indeed to some extent understanding it sympathetically, is a pre-requisite for building for the future.

Now let me try to draw these various and tentative reflections together. I have not, you will note, presumed to offer you a programme for the future. That would indeed be an impertinence in one who, though he has always been sympathetically conscious of you in the offing, has only very recently become one of your number. But I have made some suggestions that I would like now to summarize.

A comparison of our past with our recent utterances and interests does suggest (as is not surprising) that a very perceptible change has taken place over the period of some forty years during which we have existed.

A good measure of what we had hoped for had moved, by the time of the second world war, out of the realm of the outrageous to the realm of the generally accepted. This was perhaps especially true of what we had urged in the education of young children, a little less true of the education of young people of secondary school age. Some of our old slogans we have modified in the course of time. We talk less of co-education now, because although it is not general it is not so much an issue of

principle now, and we recognize that circumstance may sometimes suggest it and sometimes not. We talk less of self-government in school and more of the more important reality, education that is self-directed, either by an individual or by groups, in accordance with the degree of self-direction that may reasonably be thought appropriate to a given child or a given group. On the principle of education for really free human beings, as free in mind, body and spirit as our human limitations will permit, we stand where we did; but in the applications of the principle we understand the importance of the limitations a little better. They are there in the nature of things and in the nature of life, and our aim is now perhaps rather to help the young to be freer than is possible if such limitations are not understood. As far as may be we now work with them, rather than ignoring them and therefore finding in the end that they work against us.

So far as the direction of our interests is concerned, I welcome our new concern in the problems of adolescence, and it would be helpful if we thought of experiment less in terms of inspired but isolated ventures than of what can be done by co-operative effort in relation to the problems of general education in a democratic society. As regards our international interests, I have suggested that we might well remember that although, happily, we can have a wide community of outlook and share fundamental ideas with our friends overseas, yet we need always to remember the subtle interplay between education and the existing norms of different societies. The older education of the separate countries, if only because of the difficulty of communication, was widely different. For my own part, I ardently wish to see extension and improvement of education in all the countries of the world. But I hope that, although the new ideas penetrate everywhere, we shall not all be the same — indeed we cannot be — but shall cherish what the Constitution of Unesco calls 'the fruitful diversity of cultures' of the peoples of the world.

'Fixed and free in a rhyme' - Poetry and the Child

Barbara Bunch, *Lecturer in Drama, Royal Academy of Music*

FURTHER BACK than earliest written records, poetry and song have been a source of joy to the human spirit, and this begins when a child is first aware of the fascination of rhythm and sound. If this instinctive delight is guided carefully and sensitively through the various stages of the child's intellectual and emotional development, it will be a stronghold against the anxieties and difficulties of life.

The matter of choice and appreciation must be handled carefully yet imperceptibly, for upon them will depend the child's attitude to poetry. She must be free to explore and find out as much as possible for herself. I remember very vividly being asked by a girl of fourteen if I liked 'How brave Horatius Kept the Bridge'. I knew how much lay behind the question, and how much depended on my answer.

The discovering of what is round the next corner is one of the great delights of poetry, and it must never be forced, though it can be stimulated. The child who asked about 'Horatius' had discovered what lay round many corners; she had chosen to read some quite mature modern verse. But at the time when she asked the question she was uncertain of herself, and in doubt about her own powers of appreciation. As a child often has a need to go back to an earlier pattern in her psychological life, so too in her choice of poems she will sometimes need to return to an earlier stage of appreciation. Another girl who loved poetry, and at fifteen had chosen to speak Wordsworth, Keats, and Shelley, as well as modern English and American poetry, suddenly asked if she could learn Henry Newbolt's 'He fell among Thieves'. This did not mean that her love of the greater poetry had been insincere, but she needed then to feel safe, to return to an earlier pattern. She was very emotional in adolescence, and at times had a need for the sentimental.

A spontaneous joy in words is experienced as soon as the child begins to speak, and it is this joy that Edward Thomas is writing about in the poem *Words* from which the title of this

article is taken. I remember — and no doubt many people have had similar experiences — a child who could just speak telling me an exciting story, so exciting that she resorted at times to sound-patterns which meant a great deal to her, but which were certainly not Basic English; the colour and rhythm were there, and the fact that she could not grasp the right words did not in any way deter her. The following poem, written by a boy of six when he could first say his mother's name, shows a child's zest for rhyming sounds and words:-

I can skip, and I can say hay
I can play, I can nay
And say your name.
I can skip and I can limp
I can say ho!
And say your name.
I can skip, I can lick, I can be sick.
And I can think;
I can blink, and I can wink;
I can say your name
All day long
Doing it fast as well.

The pleasure children feel in nursery rhymes, and in the first poems that are read to them, comes from the rhythm and music of the words, rather than from the sense. When they become able to appreciate the meaning of the words as well, the wonder of poetry is open — it is a citadel, a stronghold within, held by delight or sorrow -

Ay, in the very Temple of Delight
Veiled Melancholy has her sovran shrine.

To one girl I observed throughout her school life, poetry was indeed a citadel. She was very intelligent and imaginative, but moody and difficult during adolescence, and often unhappy; but her love of poetry helped her to adjust herself to school life, which was in many ways irksome to her. When she reached the VI Form, she spoke poetry with a sensitivity and understanding I have rarely found in a school-girl.

Another girl at fourteen and fifteen only wanted to read tragic poems; she discovered Emily Brontë, and had an amazing under-

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standing of some of her work. I realized that this was her stronghold, but only one side of her development, and that later she would come to see that a profound experience need not necessarily be tragic. She had, however, to be left to find this out for herself.

Easy access to poetry books and good anthologies are essential, especially in the Junior School and in the first years of the Secondary School, for this is the time when the young need variety; Mr. James Britton says in his Introduction to the *Oxford Book of Verse for Juniors*: 'I think a book of poems is more like a children's picture book than any other kind of book: you may turn over the pages of a picture book often and always enjoy seeing the picture again; you may turn over the pages of this book and read the poems often...' I agree with Mr. Britton that on the whole children at this stage prefer modern poetry, and I am so glad American poets are included in his anthology.

Children very often like to look for poems round a subject or theme, and they take great interest in finding different poets' interpretations. Subjects chosen vary much in different groups, from stories, animals, trees, the sea, of the younger ones, to more abstract themes such as love, death, sleep, and life itself, at a later stage. The older ones become interested in studying the whole work of individual poets and their style. All this leads to discussion and the child begins to be more sure of herself; she is not afraid to like and dislike, and begins to be able to sift the good from the bad.

What of the teacher's part in bringing poetry and the child together? If she carries it out with real understanding, it can be one of the most rewarding forms of education; the spontaneity and imagination of a lively poetry lesson often illumines the poems as much for the teacher as for the children themselves. But their appreciation can be killed by too much explanation. Archibald MacLeish expresses this in his *Ars Poetica*, which finishes

A Poem should not mean
But be.

A girl of fifteen found and introduced me to this particular poem. She was a complete in-

dividualist, very definite in her likes and dislikes; and this poem with its vivid symbolism appealed to her.

It is easy to spoil a poetry lesson by allowing meaning to take precedence over appreciation and joy, and so lose spontaneity. Sometimes this happens in preparing for G.C.E. examinations, when it is essential to see that the meaning is fully grasped. If, however, poetry has been approached in the right way from the beginning, this should be an added interest, and the work that has to be done for the purpose of answering questions will not impinge on the delight in poetry for its own sake.

Teachers and students often ask 'Can poetry be enjoyed by children in large classes, especially in the secondary modern schools?' The question is a difficult one. I have seen conditions in which practically nothing could be achieved, even by a highly skilled teacher. On the other hand, I have seen good results from material almost as unpromising. Choral or group speaking may be one of the answers for these large classes, but this should never be used solely as a means of employing a number of children. If the right poems are chosen, an appreciation of poetry begins, and may lead on, in some cases, to further exploration by the children themselves. Ballads, much of Vachell Lindsay's verse, poetry with vivid imagery and strong rhythm, humonrous verse, also experimental work with children's own words — all these offer an appeal in some way. But the teacher must know something of the art of choral speaking. With children one should not look for polished performance. The main thing is enjoyment, and discussion by the whole group as to how the material can best be interpreted, always bearing in mind the poet's thought and intention.

I often give a subject to a group and let them use their own free association in words and patterns. This is only an exercise, and the results are very often crude and unfinished, but, as in drama, the children's own words have a freshness and spontaneity which is a desirable antithesis to the monotonous sing-song which sometimes comes when a group first begins speaking poetry, however suitable. From one form I had a good representation of the ideas suggested by the subject 'Time'. The children

were divided into two groups and in each case they used a refrain. The first group had a few girls speaking 'Tick tock' while others came in with words expressing the relentless and almost frightening feeling that the insistent ticking of a clock and the passing of time gave them. The 'Tick Tock' went on throughout and the phrases, — 'Time to get up', 'Time to work', 'I mustn't be late', 'The clock has struck' — were spoken above this. The climax came with death and the end of the relentless 'tick tock'. The other group used the refrain 'Time and Tide wait for no man'. 'Superstition' and 'Spring' were two other subjects worked out successfully. Sometimes movement helped the group to express its ideas.

THERE ARE three ways in which children can gradually know and come to form their taste in poetry, and the teacher plays an important part in each. The first introduction to poetry for any age is through listening, to many poems which they would not yet read for themselves. I have found that quite young children love listening to D. H. Lawrence's animal poems 'Bat', 'Snake', 'Kangaroo', 'Mountain Lion' and also to some of Dylan Thomas' poetry. I have sometimes given poetry readings to secondary schools, and when the children were asked afterwards what they thought about the poems, the younger ones have said they enjoyed most the group of poems I had chosen for the VI Form. At a large Grammar School in Sheffield the girls were told afterwards that they could write me a letter if they wished. It was interesting to read their opinions. Those, of whatever age, who obviously liked poetry enjoyed the maturer poems best. Others did not like much at all, while some told me that they had not expected to enjoy the programme, but found they had after all.

The second stage is the children's own reading to themselves, either aloud or silently. The teacher's part in this is a subtle knowing of individual children's likes and dislikes; she must provide the right material at the right moment, allow freedom of taste, have infinite patience and realisation of the occasional unpredictability of an individual child. On one occasion, during a General Inspection when I was taking a poetry class, the English Inspector asked one

child of thirteen what kind of poetry she liked. The answer was 'Only poems about horses.' She had been choosing for herself poems on many subjects, but not horses: however, at that lesson, horses it had to be! The finding of poems to meet the child's need makes the teacher's work much harder, but it is well worth while. When I was resident in a school, the children, as well as going to the library, had access to my room and poetry books when I was not there, and they loved going and browsing among them. Some place where poetry books are accessible to children of any age is a great boon.

With these foundations, most children are ready to share their delight in poetry with others, and this brings them to the third stage — the reading and speaking of poetry with a more mature appreciation of the thought and form of the poem which can then be fully conveyed to an audience. This means the study of a poem more thoroughly, so that the poet's thought, imagery, and pattern can be conveyed to the listener. A good reader will understand that it is the poet's thought and not her own she is conveying, and she must have a knowledge of the poet and his other work. Two children I have taught come to mind; neither was academic in any way, nor what is normally known as 'artistic'; yet they could speak poetry with imagination and understanding, and their real enjoyment was conveyed to the listener.

The class they were in had chosen to speak poems of Dylan Thomas; these two, speaking respectively 'Do not go gentle into that good night' and 'Poem in October' showed a truer insight into the words and rhythm of Thomas' poetry than did many of the more intelligent members of the form.

The teacher must be careful in guiding the child in the speaking of poetry; there must be no imposition — the child must be helped to realise and convey the poet's intention. Once freshness and spontaneity are lost, the speaking may become precocious and meaningless. We have all heard children speaking poems with false emphasis, and a voice used without real meaning behind it. It is a sobering thought that this citadel of delight may become a desert instead of a spiritual experience.

If the child is given the freedom and is helped to find for herself the poetry which gives her joy, and if her taste is wisely nurtured she will come to understand something of the discipline which makes the poet's words both 'Fixed and free', and will gladly share in Edward Thomas' invocation:

'Let me sometimes dance
with you
Or climb,
Or stand perchance
in ecstasy
Fixed and free
In a rhyme,
As poets do.'

Study Skills and Informal Methods in Training Colleges

R. D. Bramwell, University of Durham, Institute of Education

MOST STAFFS of English training colleges are doubtless considering their plans for meeting problems which will arise from the lengthening of college courses by a third year. In their planning they must have faced the uncomfortable fact that the number of students will increase with no proportionate increase in teaching staffs. Principals and lecturers rightly view this position with alarm. They ask whether standards of teaching and of scholarship must not inevitably suffer as a result of a falling staff-student ratio. The obvious

answer is 'Yes' if we assume that lecturers will continue, in changed circumstances, to distribute teaching time substantially as they have done up to the present. But new approaches to training are possible, and one of these centres on attempting to teach potential teachers to teach themselves. If this approach were generally adopted, lecturers might use their teaching time more economically, and students, thrown on their own resources, might come more rapidly to maturity as persons and as scholars.

If in the future a member of staff must accept

responsibility for a larger number of students than he does now, he will inevitably be able to give less individual attention and tuition to each. If he is not to be grossly overworked, he will have to ask students following three-year courses to spend more time in private study than his present day students do. But though he may be obliged to ask this of them, he would probably be loth to do so, for college students are not usually well equipped for making good use of long periods of private study. Generally they have had little or no training in the art of study; they lack those intellectual and study skills which form part of the equipment of more mature students. Two of the questions which then face the lecturer are: 'Is it worthwhile to attempt to teach my students how to study? — and assuming that it is, how shall I go about it?'

Many teachers seem to assume that their pupils automatically acquire study and intellectual skills as they learn their everyday lessons. In fact, they do so, if at all, much less than teachers commonly suppose. While learning their ordinary lessons, how many grammar school boys discover the most economical way of spending time set aside for revision? The average product of a VIth Form is likely to be a 'lesson-learner' who has acquired through his 'book-gluttony' and 'lesson-bibbing', little insight into study and intellectual skills. If he is to become more than a machine for recording his lecturer's words, and if as a student he is to become capable of using to advantage the hours of private study which a three year course should demand of him, he must command study and intellectual skills appropriate to his aims. These skills, which are no more automatically acquired by learning lectures than by learning lessons, must be taught directly and explicitly. Study and intellectual skills, reduced to their elements, can be directly taught. To teach them adequately would promote the maturing of a student and simultaneously economise the time of lecturers.

A second point in favour of teaching study skills will occur to many educationists who, with John Dewey and Matthew Arnold,¹ hold that education, like culture, is 'not a having and a

resting, but a growing and a becoming'. If, then, at the end of his college course a student is not to sit back and sigh happily: 'Now I am done,' part of the proper work of a college must be to teach its students how to contribute to their own continuing self-discovery, self-mastery and self-development.

In his *Adventures of Ideas*, Whitehead² pointed out that... 'in the past the time span of important changes was considerably longer than that of a human life... Today that time span is considerably shorter than that of a human life, and accordingly our training must prepare an individual to face a novelty of conditions.' The adoption by colleges of problem solving procedures and of explicit training in the arts of study will equip students with intellectual skills invaluable to them as they meet rapidly changing circumstances. A further point may recommend the direct teaching of these skills: few educationists would deny that an important part of the work undertaken by a teacher is to show his scholars how to use books and how to think critically about what they read. The teacher's supreme task is, in fact, to render himself dispensable! A teacher is much more likely to hand on study skills if he uses them himself and can explain to his pupils how and when he is employing them. With this in mind, staffs of colleges should attach considerable importance to the adoption of 'informal' methods of teaching their students, for these methods were in part devised to cause a learner to employ intellectual and study skills in teaching himself. To gain insight into his future work, a teacher in training should thus learn how to learn as well as being taught how to teach.

TEACHING THESE SKILLS — HOW AND WHO

If students are to acquire intellectual and study skills and to use them effectively they must not be required to learn them as a separate subject, by working a graded series of exercises on them. On the contrary, the teacher must teach these as he would other skills, in meaningful contexts. A learner will acquire them, and so modify his subsequent behaviour, only when

1. Arnold M. *Culture & Anarchy*, London, Smith Elder, 1891 p. 9.

2. Whitehead A. N. *Adventures of Ideas*, London, Pelican, 1942, p. 94.

he sees that to master them is necessary for the accomplishment of his aims. The accent must be upon action: learning is by doing, not by talking about doing.

Most people learn skills slowly and by continual practice. If therefore a student is to assimilate intellectual and study skills so that they become an integral part of his equipment, he must be given opportunities to practise them time and time again in as wide a variety of contexts as possible. While a lecturer in child study or psychology would be in a particularly favourable position for discussing *effective learning skills*, his students must find opportunities for exercising those skills not only in their courses in child study or psychology, but also in all other subjects. Likewise the teacher of history would be in a particularly favourable position for showing students how to weigh evidence, but history students must exercise that ability on evidence presented at any time by any lecturer.

Clearly, if these skills are to be taught economically, all members of a staff must be prepared to contribute to teaching them on all appropriate occasions. A lecturer cannot reasonably claim, 'I am a specialist in X: these skills are not part of my province'. Every lesson must become a lesson in clear thinking, in weighing evidence, in testing generalizations, in reporting or in following up references as occasion serves. The inescapable requirement of such an approach is that a staff must be at one in its purposes: all members must be going in the same direction even if each goes at a different pace and by a different route.

INFORMAL AND ACTIVITY METHODS AT COLLEGE LEVEL

It is clear that no student will assimilate the skills listed above unless he finds plenty of scope for exercising them, but how is he to do this if he spends an overwhelming proportion of his time in reading secondary sources? A history student will learn little or nothing about weighing evidence if he reads only standard texts. A student of nature study will gain little insight into the methods of science if his teacher always presents him with ready-made gener-

alisations. As Dewey³ pointed out half a century ago, the subject matter of most texts, simple or advanced, 'is evacuated of its logical value, and, though it is what it is only from the logical standpoint, is presented as stuff only for "memory".'

The cardinal intellectual value of informal and activity methods — individual assignments on Dalton Plan lines, individual and group assignments in project work, discussion groups and seminar work — is that they provide a heuristic approach to learning both sciences and humanities. Those who use them intelligently, seek to put students into situations requiring the exercise of study and intellectual skills of the kind described in this article. These methods stress not text-book mastery but learning as part of the business of living. Most students will in fact best learn control of intellectual tools in the kind of situations which carefully organized activity and informal work will supply. If lecturers expect their students when teaching to adopt activity and informal methods, would they not think it consistent to adopt them themselves in teaching their students? A young teacher at a loss to know how to proceed will generally fall back upon methods by which he himself was taught. If trainers of future teachers hope that schools will gradually come to adopt with understanding more "progressive" methods, they can most surely promote that change by giving their students opportunities for feeling what it is like to learn by those methods.

Most lecturers now in colleges hope that if the period of teacher training is extended to three years, students completing their courses will be more mature than are the two-year trained students leaving colleges today. In addition to commanding relevant facts, they should be able to bring a trained, critical intellect to bear upon their studies. Even exceptionally gifted students profit by learning explicitly to direct and to use economically their native capacities for thinking and for studying. Lecturers and tutors who spend some of their valuable teaching time in introducing their students to the arts of studying and thinking may thus assure themselves that theirs is a well-justified expenditure. Those who would save time should first learn to lose it!

3. Dewey J. *The School and the Child* Ed. Firdlay J. Glasgow, Blackie n.d. p. 41.

Two Comments on 'Orientations of Adolescents'*

I. A Headmaster's

Mr. Katz's study 'Orientations of Adolescents' has drawn attention to a number of factors which are well known to practising teachers. How can a teacher be ignorant of the fact that many adolescents, living as they do at a time when many adults are themselves uncertain of their own standards, lack a positive system of values? It is however surprising to find Mr. Katz speaking of 'culturally prescribed values'. My own experience shows me that we are far from possessing such. Have we not, in varying degrees, discarded what we had, while at the same time failing to acquire new ones? One of the difficulties which a good school has to face is the contrast between the standards it is attempting to establish and those brought to it by many of its pupils. The solution of this conflict seems to me a much more important matter than some of the points raised by Mr. Katz.

Any observant teacher in a secondary modern school knows that a proportion of his pupils do not particularly look forward to their 'work'. Why indeed should they, when all that society has to offer them is a time-spending occupation which is not suited to a developed human being? It is not remarkable that the school curriculum does not aim to prepare its pupils for jobs like these, or that children have day dreams about an escape, whether it be as secretary to a wealthy 'boss' or as another Tommy Steele, from the humdrum future which seems to await them. It is clear that a great deal more careers guidance is needed, both from the Youth Employment Officer and also from the teacher who is well acquainted with his pupil, so that far more can be done to consider the needs of the individual child. There is still too much filling of posts and not enough starting children off on a suitable career.

The school might however be criticised in that it does not more consciously educate for leisure, since many boys and girls must ob-

viously try to gain from their leisure-time activities the satisfaction which will be denied to them in their work. This is particularly important when the mass entertainment industry, in its many forms, offers seductive pastimes which demand so little from those who take part in them. It is now obvious that the right to be entertained must be added to the list of the rights of man, that soccer has become the opiate of the masses, and that an addiction to television is to be the fate of many an adolescent. Here indeed is a field of activity which offers a challenge to the teacher.

It is not news to me that many children of 14 to 16 are sordid young materialists (I should expect the age for idealism to be from 17 to 20). And I do not find myself particularly surprised by Mr. Katz's discovery that a proportion of his subjects appear to look forward to the time of their retirement on pension; their attitude here is coloured by that of the society around them. If the period from 16 to 65 offers you unrewarding labour why *not* look forward to retirement, though it is surely unrealistic to expect much in the way of a pension. How can Mr. Katz be sure that many more of his boys and girls would not be more effectively classified under the heading of 'fantasy' in his table of orientation patterns? Retirement on a generous pension, marriage to a wealthy husband, or a career as a top soccer star seem little different from winning a valuable prize in a football pool. As Mr. Katz points out, few boys are likely to reveal that they have anti-social intentions like stealing: they will include in their essays only statements which they feel will be acceptable to the adults who read them. This fact in itself would make me sceptical of any but the most general conclusions which were based on such evidence.

Mr. Katz finds it surprisingly easy to arrange the 'orientation' of his subjects under five neat headings. In my experience, which is confined mainly to boys, adolescents have a number of different — sometimes contradictory — motives. When they are discussing honestly something which matters to them with someone they know

* By Fred Katz, THE NEW ERA, January 1959. These two comments were written by invitation, Mr. Brown allowing us to publish his refusal. Further comments welcome. ED.

and trust they often express them. When, for example, a boy imagines his future to be in the R.A.F., I should expect him to have a number of reasons for this which might include a love of adventure or of travel, a fear of a routine job, a desire to escape from a rather unsatisfactory home and even to get away from the lower stream of a grammar school in which he has not been a conspicuous success. In which category will Mr. Katz place him — fantasy? nonambitious? status without success in work?

This research has shown us that many children of 14 to 16 are ignorant of the world, and are not very realistic about the future which life has in store for them. The schools can be expected to do something to remove this ignorance of the world and to prepare their pupils for real life, though there are very definite limits to what they can do in this respect. The individual teacher, if he is worth his salt, will become aware of the different reactions of his pupils and will do his best to think of them as persons and to help them in every way he can. What the school cannot do, however, is to overcome the confusion and division in the standards of the world outside its doors. A society which is dominated by two not very creditable considerations — the first to make as much money as possible by any possible means, and the second to obtain access to entertainment — does not provide a very happy environment for the educational process. Those who expect the schools to reform society would do well to renew their acquaintance with all types of children and to think a little more deeply about the nature of social change.

*H. Davies, Headmaster,
High Pavement School, Nottingham.*

II. An Industrialist's

I have read through Mr. Katz's article; it is very interesting, but every time I reacted by thinking up comment, I came to the conclusion that I had no practical experience on which to base it.

The trouble is that, apart from my own children, I have been out of touch with young

people for a long time now and my comments tend to be widely separated from any realistic experience. I got as far as feeling surprised about the note of despair when attention is drawn to the realism of adolescents' views of their own future. I am all for realism. There is emphasis on the non-ambitious nature of some of these young people but then they are adolescents, and is this a continuing attitude? I can make some comments on the attitude of people in general to their careers, and I would describe this as becoming more and more realistic and less and less ambitious (if I am right in interpreting ambitious as being an indication of a slightly unrealistic and optimistic outlook on their own careers). I am surprised how people generally are coming to accept their own capacity realistically and deriving from it the sort of brackets of responsibility or income which fit that capacity. This leaves some people cynical; they say 'People do not want to go places today, etc.' but it seems to me to be healthy. I would agree that in our fast growing industrial society we are short of people capable of doing high level jobs, but one cannot criticise the individual for that.

I reacted at one point, in reading this, to the feeling that there is a lack of liveliness amongst youngsters today. They are not imaginative; they accept convention and want to do what others do. But as soon as these thoughts started emerging, I realised that I had no grounds for making such remarks, no personal experience, and I was merely parrot-wise repeating what a lot of the rather older cynical people around me had been saying from time to time.

Having got as far as this, I realised that I really could not write you 1,000 words. You have picked the wrong man, so will you please accept my retirement from the duty?

*W. D. Brown, Managing Director,
The Glacier Metal Company Limited.*

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The International Centre of Films for Children

Elsa Brita Marcussen. *

ONE OF THE MOST interesting film shows at the Brussels World Fair — and there were many of them — was the presentation of children's films — arranged by the International Centre of Films for Children. All the member-states of Unesco had been invited to send in children's films, typical of their country. The resulting programmes which were shown daily from September 19th to 23rd, were a much greater success than the Centre had dared to hope. Twenty countries: Australia, Belgium, Bulgaria, Canada, Czechoslovakia, Denmark, France, Great Britain, Hungary, India, Italy, Jugoslavia, Norway, Poland, Roumania, the Soviet Union, Spain, Switzerland, the U.S.A. and Western Germany contributed in all 25 programmes consisting of 75 different films. Although these programmes were 'typical' in the sense that most of the films had been shown to children in the countries of origin, it was obvious that we were seeing the ideal programmes rather than average ones. This fact did not make them the less interesting.

First of all one noted with great satisfaction that an increasing number of countries are beginning to realize that a child-audience has a need for and a right to its own films. Secondly, although the films came from different cultures and different spheres of political influence, many of them were heartily enjoyed by two groups of Belgian children who attended the performances as part of a small research project carried out by the National Belgian Centre of Films for Children. Judging from the reactions of these two groups, children seem to make certain central demands of a film. Any film meant for them ought to give them an opportunity to identify themselves or feel closely attached to children or animals in the story. An atmosphere of zest, energy and achievement should pervade

the films. But it should also be possible for the children in the audience to feel protective and helpful towards somebody in the film who is smaller or weaker than they are themselves. The films should preferably depict an everyday, realistic environment but can with great advantage have an element of phantasy woven into the story. All the films should be made visual, clear and dynamic.

If this is really what children ask for, it should be possible, without establishing any arbitrary formula which would limit creativeness, to count upon a real international market for good children's films. We shall later have the report of six international experts on children's film: Mary Field of the Children's Film Foundation of Great Britain, M. Basdevant of the French department of public instruction, Mr. Adam Kulik of the group Film and Child in Poland, Mr. Vajen Masnik, head of the Czech cartoon and puppet film production, Mr. Marcel Roothoft, school director and leader of the Belgian research project during the show in Brussels, and myself.

The presentation of children's films in Brussels was the first occasion on which the International Centre of Films for Children had the opportunity of declaring itself to a wide international audience. The International Centre is very young. It was permanently established early in 1957. But preparations and interim-activities were started in 1955. Unesco called a meeting in Edinburgh that summer, inviting representatives from a number of international organizations interested in the welfare of children, representatives of the international organizations of the film and cinema industry and two children's films experts.

The basic working principle then of the International Centre is partly between those working in the film and cinema industry and other adults concerned in the well-being of children and adolescents. This principle of co-operation should also be maintained in the National Centres of Films for Children, which the International Centre regards as its natural

* Mrs Elsa Brita Marcussen of Oslo, Norway, who is the chairman of the Nordic Children's Film Council and a children's film consultant with the Norwegian department of Education, represents The New Education Fellowship in the general assembly of the International Centre of Films for Children.

and necessary counterparts. Already such centres have been established in Australia, Belgium, Denmark, India, Italy, the Netherlands and Jugoslavia. Great Britain has a committee under the British Board of Censorship acting as a temporary national centre. Denmark, Norway, Sweden and Finland have set up a regional Nordic Centre. During two journeys in the Spring of 1958 the vice president of the International Centre, Professor Louis Verniers, was able personally to impress upon Unesco national commissions, education departments, the industry and the organizations interested in children and films, in Finland, France, Poland, Switzerland, Spain, Western Germany and Czechoslovakia, the need for national centres. Later the U.S.A. decided to take part in the Brussels presentation, an indication that this big film producing country, which up till now has been reluctant to engage itself in direct children's film matters, may now enter into the circle of countries setting up national centres.

The Statutes of the International Centre lay down its primary working aims. The essential object is to ensure permanent international co-ordination in the field of films suitable for children and adolescents, whether specially produced for them or not. Inside this general frame the Centre will collect, exchange and disseminate information about the production, distribution and exhibition of such films, about research in the field of children and films, and about current legislation and regulations dealing with the welfare of children as regards film-going. The International Centre is already publishing a quarterly Bulletin, NEWS, which

it hopes to expand so that it can publish up-to-date lists of new films produced for children, lists of films selected by national centres and children's film festivals, and articles on vital problems in the field. In its work to promote the international circulation and exhibition of films for children and young people, the Centre must insist first of all on the removal of fiscal and other barriers. The Centre should also promote and co-ordinate studies and investigations into the cinema in its relation with youth. Personally I should very much like to see the International Centre institute a research project into the willingness of child audiences in a number of different countries to accept foreign-made films, and the eventual impact of children's entertainment films on international understanding among children and young people. There is also need for a thorough analysis of a number of films. This would give us a list of films which can be used when enquiring into the impact of films upon children. Such a list could be used as a basis for class-room discussions about films, for clearly, as laid down in its Statutes, one of the International Centre's tasks should be to help film appreciation projects, in and out of school. The Centre would like to invite the producers of children's films to an international meeting.

The International Centre of Films for Children will deal with tax-exemptions, with production problems, with research into the impact of films on children, and into techniques of teaching film appreciation. But in all this work it will keep in mind the individual child in the new world of mass communications.

NEWS AND NOTES

English Section Annual Report 1958

In 1958 I believe our work has had three main strands. The first of these is our continuing efforts, mainly through our conferences, to help adults to renew and maintain their intellectual and emotional resources. This is a long-term project. Its pursuit this year at our Summer Conference was marked by several changes in structure. The Conference opened to a more

gradual start. Art Groups and Discussion Groups began on consecutive days; all Discussion Groups had the same topic — *The Problem of Values*; evenings were left free for matters arising out of the Conference; the course of discussion in the different groups was outlined to a final plenary session by the Conference Chairman, Dr James Hemming,

after consultation with the Group Leaders. These changes were in general felt by members to be beneficial. Nearly everyone worked in both an Art Group and a Discussion Group, though there was no compulsion to do so.

The second main strand deals with the development of a scientific attitude amongst children in the primary school. As a result of Mr A. L. Hutchinson's address to our last Annual Meeting, our Council established a Working Party under his chairmanship. It has met frequently, with Mr Wyatt Rawson as Secretary, and it intends to publish a report next Spring when readers will be able to judge how well it has fulfilled its task of studying the place of direct observation and experiment in the primary school, in the context of the total educational purpose of the primary stage.

The third strand, to which I shall revert later, is our concern for an improvement in communication between adults and young people. First let me indicate the range of our interests, in the light of which these studies should be seen.

Although we are basically concerned with people rather than with organizations, we do co-operate with other bodies whose aims are similar or complementary to ours. Our link with Education Services, whose affairs we administer, remains close and cordial, and we are greatly indebted to its Council for warmhearted and practical interest in our work. We have, too, most friendly relations with teachers' professional organizations, and we are happy to have on our Council representatives of the National Union of Teachers, one of whose delegates is Mr W. Griffith, our valued and genial Honorary Treasurer; the Association of Head Mistresses, the Association of Assistant Mistresses, and the Association of Assistant Masters in Secondary Schools.

At 1, Park Crescent we have had two tea lectures this year — the first by Miss M. A. Payne on 'Creative Education' in India, the second by Dr Agatha Bowley and Mr Anthony Weaver on 'Some Problems Concerning Child Care in Israel'. It was a great pleasure to us to have members of Youth Aliyah with us on that occasion.

Our interest in parent education and the improvement of understanding and co-operation

between teachers and parents remains unabated. It finds expression in our affiliation with a number of P.T.A.s, to whom a termly News Letter and Discussion Brief is sent, and through our specialist publications as well as in articles in *The New Era*.

Turning to international aspects of our work, I would mention a new Headquarters Bulletin which is now to be sent three or four times a year to all Sections to inform members of Headquarters' activities more fully than is possible in the news published in *The New Era*. Any member of the ENEF who is particularly interested in this Bulletin will be sent a copy on application to me at the office.

Last July the International Council of the NEF met with the Executive Board in Tirlemont, Belgium. In the unavoidable absence of Professor Lauwerys, Dr Hemming was elected to chair this meeting. Mr Raymond King was ENEF representative. Considerable attention was given to problems of communication and co-operation within the Fellowship. To strengthen co-operation all Sections were asked as a first step to make a survey of their membership. It was eight years since the ENEF had done this. The information received from our members has already been useful in enlisting the help of those who have expressed an interest in the projects we have in hand. It is hoped later to make a similar use of it in connection with common projects undertaken internationally. The ready co-operation of English Section members in the Survey of the Ninth World Conference held in Utrecht has been most valuable. The collation of all replies is almost complete; analysis will follow. The Fellowship is indebted to Education Services for the grant which made it possible to print and circulate the survey document in the four conference languages. It is hoped that a report may be published in English, and already much of the information given by the survey has been helpful to those organising the Delhi Conference.

Reports from our Cambridge and Leicester Branches describe a year of wide-ranging interests. One Fellowship Circle has been equally active. Mr Raymond King reports that his 'School and Community' group, organised round three large Comprehensive Schools and

with representation of two others, represents a school population of 10,000 boys and girls from 11 to 18 years of age. The group has met twice a term since 1955. This Spring it gave attention to the content of the secondary school curriculum, particularly for pupils not following the traditional grammar school courses. Since then its main concern has been problems of adolescence, which has enabled it to contribute to the current ENEF investigation. In November, Dr Hemming and Mr Richard Hauser opened up a discussion on these problems which will be continued in future meetings.

This is one of the important aspects of our work referred to in my opening paragraph. The ENEF feels that it is time to devote to the needs of adolescents the patient observation and thought given for many years to the needs of younger children. It is evident that many adolescents feel neglected in that they imagine they have no adult they can turn to over their perplexities, which indeed is often true. Equally, many adults feel both rebuffed and inadequate when faced with the often aggressive form in which the adolescent masks his plea for help. As teachers have a special responsibility in this matter, it seems appropriate that the ENEF should look into ways of helping them to meet it. The Council therefore set up a Working Party early this year to study the matter. Two residential meetings have been held, each resulting in recommendations which the Council has carefully considered. Moreover, every member of the Working Party present at the

second meeting, which represented over 5,000 young people, agreed to take some specific action in his own sphere. A third meeting is to be held in January, when reports will be made on the action taken, and a wider investigation will be inaugurated to go forward under the general guidance of the Council and the Working Party, and with the co-operation of any members willing to participate. All those who have already expressed an interest in the topic have been invited to a Day Conference on the 10th of that month. Thus the preliminary findings of the Working Party will be made available to a much wider membership who it is hoped will join in this enquiry.

I have tried to give in a few minutes a picture of a busy year, — a year in which our members have been drawn increasingly into participation in our work. Such involvement has required the help of many individuals, including our Council; our Chairman and our Honorary Treasurer; Mr J. F. Porter, who throughout the year has relieved me of minuting Council meetings; and Miss Jane Horwood, our indispensable Office Secretary. To all of them I would express my gratitude for their unfailing help and support. In the knowledge that this teamwork and sense of fellowship will be maintained in 1959, we can look forward with confidence to the coming year, stimulated, and almost certainly challenged, by the address which our President is about to give us.

J. B. Annand

December, 1958

Book Reviews

The Junior School Today. Beryl Ash and Barbara Davenport.

Early Scientific Trends in Children. Nathan Isaacs, 1/6 each, 1/8 post free

Scientific Interests in the Primary School. Gwen Allen, V. W. Brown, H. Southam, E. M. Tuke. (2/4 post free.)

National Froebel Foundation, Manchester Square, London, W.1.

It is not necessarily in the long dissertation on education that truth and stimulation are most readily found; and busy teachers are often,

with some justification, impatient of the weighty thesis with its numerous references to authors they have never read. So it is refreshing to find, in these pamphlets of the National Froebel Foundation, something to fasten on to at once, and from which to begin to work.

In the last decade there have been serious attacks on modern methods of education, methods directed to meeting the real needs of children as individuals and based on the ways through which children actually assimilate experience. That there were weaknesses in these methods had to be admitted, but the attacks were nearly always more journalistic than

perceptive. It was all too easy to make fun of the teachers who were trying to find out how children's minds worked and to adjust their methods accordingly. *The Junior School Today* helps to restore the perspective.

Among movements concerned with the education of younger children, the Froebel movement seems to me to be the most fertile and scientific, the least likely to harden in its thought; and this is demonstrated in these pamphlets, which contain no Froebel propaganda but a great deal of careful observation of educational situations and children's behaviour. It is good to have, in such a small

space, clear statements about *activity methods, interest, creativeness*, and the extent to which formal instruction can still claim its place. An important statement is that '... formal work is not necessarily synonymous with "traditional", nor "free" with "progressive education".' The third and longest booklet contains many practical suggestions for the observation table and the classroom teacher.

In the past it has been too little recognized that long before formal instruction in science begins children show interests and activities that can be called scientific. To-day there is a welcome impulse to look into these, understand them and encourage them. The eagerness and perceptiveness of children before the inhibitions and preoccupations

of adolescence take hold of them need much more opportunity than they are usually given.

Moreover there is a great need to discover how concepts are built up in the minds of children, how ways of approach are conditioned, how they become receptive to ideas or resistant to them. Under the pressure of economic necessity and technological demand there has been a great tendency to regard the Sixth Form as the stage to which most attention should be given in science teaching. But to anyone with some psychological understanding, and with concern about the originality and fertility of the mind of the scientists we produce, this is far too late a point on which to focus our attention. What Nathan Isaacs writes is a very lively and stimulating reminder of

what we ought to be thinking about and where we ought to begin. '... enlightened teachers are already demonstrating how much can be done to bring the meaning of science within the reach of children of the primary school years... What might we not achieve if we started right from the psychological roots and went all out to develop these throughout the whole period of education?'

In his concluding paragraph Nathan Isaacs opens an exciting prospect, not only of improving our scientists but of deepening the roots of science in human personality, so that it becomes unnecessary to ask the question 'how can we make science part of human culture?' As he says, science is a humanity.

Kenneth C. Barnes

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THE NEW ERA

IN HOME AND SCHOOL

Note on Contents

The question of whether infants should be housed separately or together with juniors is the main theme of this issue of *The New Era*. Miss Hewitt gives us a very fair and clear-sighted picture of what, during the post war years, appears to have been the policy of both the Ministry of Education and of many local authorities: to provide separate schools for infants and juniors. In view of this tendency, it is interesting that Miss Hewitt, as well as Mr. Robinson and Miss Horsburgh favour the combined school. This avoids the sharp dividing line between infant and junior, and the emotional strain which is often caused in the seven year old by a sudden change of environment. Miss Hewitt suggests that where this change has to be made, the child is better equipped to cope with it at the age of seven and a half than he is six months earlier.

Miss Horsburgh has a wonderful insight into the needs of her children and she and her Staff have very definite ideas about what they want for them and expect from them. She hopes that the school will give them a sense of well-being, develop in them 'a love of life with the desire to know and the wish to please' and that they will be 'good mixers and happy sharers, to live as a family so that nothing stops their progress and sensible growth'.

Mr. Robinson stresses the importance of contacts between different age groups; his older children learn to help and set a good example to the younger ones, and by doing so they develop a sense of responsibility. The infants enjoy the attentions of the older children and are made to feel not just the bottom class but an important part of the school. As Mr. Robinson points out, the infants could easily be too well looked after and become too dependent, but this is avoided by the school's policy of letting children discover things for themselves.

Mr. Ives, after indicating the disastrous effects

of the old, formal competitive kind of education, shows in some detail how he has set out to free an unstreamed class of eight year olds from all teacher domination and artificial incentives. He prefers to guide the children's work and show them the sources of information rather than presenting them with facts ready-made. His methods seem to have both social and academic advantages; no one is bottom of the class; everyone can progress in each subject at an individual rate, and the backward children are helped by the more advanced ones.

Mr. Claremont has the same attitude to science that Miss Horsburgh has to Number; they both recognize that the child must come to terms with material facts or events before going on to study the theory and abstractions that lie behind them. Mr. Claremont's two little boys have clearly learnt much more about the properties of air by blowing bubbles than they would from a string of formulæ.

All these articles emphasize the great influence that the teacher has on the happiness and progress of his pupils. Dr. Viola describes the good teacher as one who inspires, stimulates, praises, gives confidence, guides, and above all respects and genuinely loves his children.

Margaret Goodman

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Infants and Juniors - Together or Apart

M. I. Hewitt, Headmistress, The Birdholme School, Chesterfield

IN OUR TOWNS, children under eleven years of age are educated in many different types of school. The variety of these schools and the age range of the children who attend them are set out below.

<i>Type of School (Primary)</i>	<i>Age Range</i>
Infant School with Nursery Classes	3— 7 years
Infant Schools	5— 7 years
Junior Schools	7—11 years
Primary Schools	5—11 years
Primary Schools with Nursery Classes	3—11 years
All Age Schools (these are gradually being re-organised)	5—14 years

The reasons for this range of provision may be found in the historical background of the school, or the size of the child population of the

district or they may be the practical expression of the theory of some educationist.

Periodically it is wise to survey the present position and trends, and assess the pros and cons of the varying types of schools. Since 1945 many schools have been completed in areas where new houses have been built. In these districts the architects have had an opportunity to design schools to fit in with present day educational theory, and one would expect that the merits of building two primary schools for children from 5—11 years as against one infant school and one junior school would have been carefully considered. An indication of the present position is shown in the numbers and types of primary schools in 7 towns and cities in the following table. These authorities are tending to build separate schools for children from 5—7 years and 7—11 years. The Minister of Education in

		Bristol	Derby	Henel Hamptstead New town	Nottingham		Leicester		Sheffield	Stevenage New town	Total Voluntary	
					City	Vol.	City	Vol.				
Total Number of Schools in 1958	Infant Schools with Nursery Classes	12	7	—	16	—	37	2	11	—	83	2
	Infant Schools	39	17	5	29	1	6	2	48	8	152	3
	Junior Schools	51	21	6	40	—	37	6	42	8	205	3
	Primary Schools (Infant and Junior) . . . (1 Head Teacher) . . .	51	5	10	15	14*	1	4	38	1	121	18
	Primary Schools (Infant, Junior and Nursery Classes — 1 Head Teacher) . . .	—	4	—	—	—	—	—	2	—	6	—
Number of Schools built since 1945	Infant Schools with Nursery Classes . . .	2	—	—	1	—	4 ⁰	—	—	—	7	—
	Infant Schools	15	5	4	14	—	7	—	8	7	60	—
	Junior Schools	16	5	5	12	—	11	—	6	8	63	—
	Primary Schools (Infant and Junior 1 head teacher) . . .	11	—	5	4	3	—	1	2	—	22	4

KEY

Vol. Voluntary Schools (i.e. church schools)

⁰ These schools were not designed with Nursery Classes - 1 Nursery Class has been opened in each school recently to replace Nurseries attached to Infant Schools which have been closed in central area.

* 5 of these are All-Age with age range 5-14 years

Circular 313 curtailed the expansion of nursery classes attached to infant schools because of the shortage of teachers and financial difficulties, so it must be realised when the table is studied that the figures of new schools built since 1945 only indicate what a particular authority has been allowed to build, which is not necessarily the original plan put forward to the Minister for approval.

Organization and plans of buildings are considered in terms of 'form entry'. With the present size of the primary school class being 40 children, an indication of the type of school and numbers on roll is:—

1 form entry infant and junior school .	280 children
2 form entry infant school	240 children
3 form entry junior school	480 children

If the number of children between 3 and 11 years in a district is too large for one school, it is usual to build a separate infant and junior school — sometimes within the same plan on the same site, sharing facilities, e.g. kitchen and medical inspection room. The age of transfer is 7 years and some children who enter the nursery will have had 4 years in each school.

Advantages of Combined Primary Schools

The main argument in support of the combined primary school is that less strain is imposed on the child. During the 6 or 8 years he is in this school he will be taught by grown-ups he knows and respects, he will work and play with his friends in a building which is familiar. Elder brothers and sisters will introduce him to the school routines, they will protect him and give him confidence. He will have loyalty and affection for his school, for here he feels safe. Diane aged three years old, told her granny 'Miss Hewitt comes to *my* school every day.'

The removal of strain presupposes that the school is a happy one. Its size enables the head teacher to know each child personally and show interest in his progress and problems. She knows of his illnesses and something of his home background and family. A satisfactory relationship of trust must exist between the head teacher and the parent if the child is to benefit from real co-operation between home and school. The mother whose child has entered

school at the age of five becomes known to the teachers as she brings him to school. She is encouraged by him to take an interest in the classroom activities. The teacher too is shown the new baby, who, from his pram, has his first introduction to school. As the child grows older he becomes increasingly independent and the parents see less of school, probably only coming to parent-teacher meetings and Open Days, until, during the last year in the junior school, father and mother are invited to discuss their child's future with the head teacher. A relationship of confidence, built up over a period of years between the head teacher and the parents is of great value to both. The head teacher of a junior school has obviously less opportunity to know the parents or learn of the child's history and background. Record cards are passed from school to school when a child is transferred, but the few sentences on special advantages or handicaps (e.g. home conditions, parents' attitude, attendance, physical state), helpful though they may be, give only an indication of a child's background and previous history.

When schemes of work have been discussed and decided upon by the head teacher and the staff, there should be continuity of method from one class to the next. The children will be able to work at their own rate and there will be steady progress from class to class. Any child who has been unfortunate in having a long absence through illness — or who learns at a slower rate — can be helped, as there can be flexibility in the time when children move from class to class. The socially well adjusted, intelligent child can also progress at his own speed — in fact the head teacher can use his discretion in placing his pupils. Infant and junior teachers who share a staff room have an opportunity to discuss problems with each other. They have evidence, from their own observations within the school, of the immaturity of the youngest children and may share in the satisfaction of the children's eventual growth and achievements.

Transfer at seven-and-a-half

The success of education depends on the child's ability to read and write — mastery of

these skills is a real thrill and gives each child an inner confidence and stability. It is recognised that when a child has a mental age of 6.5 years he makes progress in learning to read. From the time he enters school, much preliminary work will have been done to prepare him for this stage, but maturity cannot be forced upon him. At the age of 7 years, John, I.Q. 80, has a mental age of 5.6 years, and Betty, I.Q. 90, has a mental age of 6.3 years; neither child will yet have made much progress in either number or reading, and this is the age for some children when transfer takes place.

In some local education authorities children who are 7 years old by 1st. September are transferred to junior schools at the beginning of the autumn term. This means that a few are only 6 years 11 months when they leave the infant school in July, and they have not had two years in the school. If they have had whooping cough, measles, mumps, a tonsil operation or absences for other reasons, many will be in a transition stage in learning to read and in understanding number work. My staff and I feel this is too young an age for children to be transferred to another school. When these children most need confidence in themselves and in their growing sense of achievement in order that they can learn to read and write, energy is diverted, to be used by the child in adjusting to new surroundings and teachers with different methods. Probably they will have to make new friends and they will find that now they are the youngest in school instead of the oldest. This period of strain affects particularly the aggressive child who is unsure of himself and the timid, apprehensive child, and holds up the learning process. Well adjusted, happy children adapt themselves quickly, but there would be less backwardness in reading and number work if the transfer age were six months later.

Advantages of Separate Infant Schools

The head teacher of a school has a key position in creating its atmosphere, selecting schemes of work, suggesting methods of teaching, and requisitioning books and equipment. If he is responsible for the education of children from 3–11 years, he will have to give much thought to providing a rich environment

which will satisfy the varying needs of all the children. Teachers tend to specialize and become biased in their interests, and a disadvantage of a school with a wide age range could be that the head teacher becomes so involved in the activities of the oldest children — their transfer to secondary schools, their games, school journeys and out of school clubs — that the younger children may not have their fair share of her attention. Conversely if her interest were predominantly with the very young, the older children's progress and scope of work and games might be limited. Most teachers, because of their training, tend to specialize in nursery, infant or junior work. When the three year training is introduced there should be time for more study of the development and needs of children from birth to maturity.

An advantage of the separate infant school is that the children may be given responsibilities and so develop a little more quickly. They also know that they will be proceeding to a junior school and this is an incentive in learning to read and write.

Easing the Transfer

Careful planning of the transfer between schools can ease the strain on a child. The teaching staff should have knowledge of each others' methods and visit each others' schools. Record cards should include practical information, e.g. a child's special interest, the result of a standardised reading test, and his proficiency in the book he is reading. e.g.

- A J.B. = reading a junior book fluently
- C H.V.3. = reading Happy Venture Book 3 satisfactorily *
- E H.V.1. = struggling with Happy Venture Book 1.

During their last week in the infant school, it is a great help if the children can visit the junior school where the head master welcomes them and introduces them again to their new teacher, shows them their classroom, cloakrooms, lavatories, hall, games pitch — perhaps the pet hamster — and the children return with a feeling of excitement and happy expectancy.

The parents can also be helped to understand the educational facilities of the town if

*) Oliver and Boyd. See P.60 for review of new edition. E.D.

a parent-teacher meeting is arranged. The talk can be given by the education officer, or may be even more useful if it is done by the headmaster of the junior school to which the children are being transferred. The parents feel that they have been introduced to him and appreciate the opportunity of learning at first hand what is in store for their children.

Conclusion

A discussion of the types of primary schools for children raises many problems with no one solution except that the happiness and progress of the young child depends both on the quality

of the head teacher and her staff and on the size of the school. If the child is to be transferred from one school to another, 7 years 6 months on September 1st. would seem to be a more suitable age than six months earlier, as the youngest children of the age group would have had more time to progress in learning to read.

If the number of children in a district necessitated the building of two schools, it might prove an interesting experiment to use two sites and plan these schools for children from 3—11 years, the 3 and 4 year olds being in a separate nursery unit but belonging to the same school.

What do you know?

Jessie Horsburgh, Headmistress of the Sherwood County Primary School, Mitcham, Surrey

WHAT DO YOU KNOW?' a popular B.B.C. programme, also happens to be a favourite catch-word in Junior Schools, especially in what has, until lately been known as the Top Infant Class. The purpose of this article is to show what is expected of Infants when they become Juniors in their own Primary Department.

In this particular school we are fortunate in having a small 'temporary' building (built thirty years ago but re-decorated and reasonably comfortable), with a playroom which is used by the two bottom classes. The younger children, therefore, can live and learn in their own small community — yet as part of the whole school. Our main ambitions for them are continuity and security, and here the attitude of the Head is very important. It would be easy for her to ignore the 'Annexe' and devote most of her time to the older children, reserving the best stock and apparatus for those who use it more skilfully. (This would be absurd of course, for they can do so only if they have had previous training and experience). In this case the Head remains a legend, as one was to the child who asked 'Who was the visitor this morning at Assem-

bly who didn't know the words of the hymn?' The younger children need to come into very close contact with the Head so that they may be sure that she belongs to them; every device for expanding this idea is worthwhile. In our school the children pop over when a tooth falls out in school and collect threepence for it; they come to change books they have read and done with, so that they feel that choosing another is a very real event; they bring their letters, pictures and cards, and of course they come with messages. The new ones even came to see the new rug, and having settled all over it asked 'Where is your new carpet?' All these things foster the feeling of 'oneness' and when the time comes for the change from their own small building, it is seen as a natural joy not a thing of fear.

The staff too have to be one body, not infant or junior teachers but Sherwood teachers; they are all part of one large family, with a real interest in all the children, not merely in those in their care at the moment. So the first thing we ask for our infants is a sense of well-being, in fact mental health.

Alongside this we need to develop their capacity to care. For me to visit a class of younger ones is to disrupt it

Miss Horsburgh's ambitions for her children are:

1. a sense of well-being, — mental health
2. the capacity to care
3. opportunities to progress in the basic skills in accordance with his own ability
4. encouragement to talk at the right moment about the right matters
5. curiosity about the wonders around them and gladness at being alive
6. ability to be mixers and happy sharers

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entirely. All rush to show what they are doing. They lead you to their nature table, or to the new shop, although it had been formally opened with speeches and cake only last week. 'Look at my book', 'See my train', 'I can write this now', and so on. They care tremendously, and this force, for force it is, must not be wasted or diminished. Another of our joys is our many visitors, and woe betide me if I forget to take them to one of the classes.

All the children love visitors and learn a great deal from them, especially about the races of the world and the different parts of their own land. Last term just before Christmas, one small boy, who had never before seen nuns in a group of students, met three in the school. One long look and he rushed down the corridor, flung open the door and said in a very loud voice 'Come quickly, Mrs. Thomas; here come the three queens'. I don't believe the three queens will forget their title in a hurry. When young children have this kind of experience, they may later write, as John did: 'Of all the seventy visitors we have had this term, I love the coloured ones the best.' In the second place, then, we ask for our children a love of life with the desire to know and the wish to please.

In a child-centred Primary School, a child can make progress in the three R's or basic skills in accordance with his own ability, and can proceed in this way right through the junior stage. School schemes rather than class schemes make this possible. A child who wants to get on is more satisfied in a class arranged in groups which get extra help from the head or from a floating teacher than he would be if he were definitely separated from his friends by a system of streaming.

If, from the very beginning, books are a feature of school life, the will to read will usually be strong, but where it is not, the art of the teacher is called into play to produce just the amount of stimulation which a particular child needs. There need be no special moment when all children are expected to move from infants to juniors. Each child should, however, reach a reading standard or reading readiness which will show what he has gained from the time spent in a class. Teachers, of course, have regard for the different backgrounds from which

the children come to begin their school life, and therefore for their very different starting points. Their home background affects, too, the growth of physical skill, which leads on to manual dexterity and writing. Taking into account the gradual and uneven growth shown by the various children, one cannot say that from September 1st. all seven-year-olds shall learn to write, and in a Primary School with sympathetic staff there is no need for such a ruling. We have many ways of introducing writing (from patterns to lots of coloured inks for fun in 'children's time') and writing is only employed for work when the teacher feels the child has reached a certain standard of performance which enables him to forget the craft and concentrate on what he wants to say. This does not rule out pride in a very good level of attainment and we have established a feeling that all the work done for the school must be as perfect as possible. We ask our infants then to continue at their own rate through the printing-writing stage, but to be willing to do their best and to look carefully at the examples around them.

As for Number, well — if only we could always say 'Arithmetic is Fun'. Many children delight in this part of their education and get a real sense of pleasure out of rows of neat sums; but in the majority there always lurks that fear 'They do hard sums over there.' We try to conquer this in some small way by calling their practical work in the first year *real* Arithmetic, and the rest just sums. This helps them to realise a little, how important all this is as a foundation for later on. In the last exhibition we had, called *Growing and Learning*, there was a whole room devoted to showing what has really been happening when the child goes home and says 'We didn't do any sums today.' It was quite an eye-opener to some parents, especially about number games.

This is perhaps the moment to mention the importance of parent co-operation. So much depends on it for the well-being of the family, the staff and the children, and so much remains to be done. It is only by making parents aware of what actually goes on and by welcoming their queries that we can stop most children from fretting over what could be that awful

change; 'Now you'll do real work dear' is the cry often heard. A child can be bewildered by this adult conception, and wonder what else but work he has been doing with his stories, his news and his money sums at the shop? Parents are subjected to a constant stream of advice from daily papers, from the columns of many womens' journals, the radio and television, and it is therefore up to the schools to give them a more correct version of present day education. A mother came in to Assembly today because she wanted to finish painting a pottery leaf she had made in her Parents Evening the previous night, and it couldn't wait a week. So she was working outside the hall at Assembly time. There was no need to tell her how well behaved the children were, and it was also obvious that no-one barked or shouted at them. At such moments the good seed is sown; obviously someone experiencing this doesn't keep it to herself. Good news travels, as well as gossip.

Many parents are tongue-tied. When asked at a meeting to propose a vote of thanks or join in a discussion they say 'Oh no, ask Mrs. X.'. At our school, children can do and do these very things with ease, because they have been allowed to talk at the right moment and about the right matters and frequently too. The school helper hates the telephone, yet children on a visit to Victoria station a little while ago gave me over the phone a graphic description of what they were doing. These children, when infants, came over to the big school willing and anxious to talk, to share their experiences with all and sundry. One can control a babel; it is far easier than digging for information. How often does one hear a parent say: 'Tell the lady' or 'He won't say a word when he goes to his Grannie's'.

With regard to music and art no standard can be set. They are a means of expressing a child's feelings and through them he can show what mastery he has acquired. When one sees on terminal reports marks out of ten for drawing at eight years, one wonders how they could possibly represent an attitude of understanding children, especially young ones.

Then there is 'Nature'. What shall we expect? Only, I feel, an awareness of the wonders around us and gladness at being alive. There is so much to grow and watch, to collect and sort;

there are pets and birds, especially valuable to those who live in flats and are deprived of handling live things. Infants are only too anxious to go on with their exploring in the junior school, if given the chance; but their enquiring minds need considerably more food and above all they need books and equipment from which to satisfy their desire for facts. They need to be helped to find out, rather than to be told 'You'll see the gulls later. We have to deal with beans to-day'. The main quality we seek to evoke here is curiosity.

Finally what of these young children themselves? What do we ask of them as people? I think we like them to feel part of the whole

school, to be good mixers and happy sharers, to have learned in other words to live as a family so that nothing stops their progress and sensible growth. One child was asked by a visitor while touring the school 'Whatever will you do when you leave. Won't you miss it very much?' 'Oh yes' replied the girl. 'Really I should like to start all over again in the wooden building. But I know there are lots of grand things to do in the next school just as there were when we came over to the new building.' It is surely a fact then that it is possible to have no important divisions between departments in a Primary school, given the right atmosphere and above all given the right teachers.

Begin at the Beginning

D. A. Robinson, Headmaster, All Saints Primary School, Tilford

'**W**HERE SHALL I BEGIN, YOUR MAJESTY?' he asked. 'Begin at the Beginning,' the King said very gravely, 'and go on till you come to the end; then stop.' Our education would be the richer if we remembered more frequently this advice from *Alice in Wonderland*. Before discussing the problems of the transfer from infant to junior school, we should be clear in our minds what we expect from our end product, the young person about to enter our society. In this age there is a continually growing demand for scientists, technicians and specialists of all sorts. They have contributed enormously to our welfare but I think it must also be admitted that a great danger has become apparent; people with insular minds, out of touch with other ideas and affairs, concentrating all their energies and thoughts on a narrow front, become narrow-minded citizens, who, if too numerous, produce a community unable to see and appreciate world affairs in proper perspective. While admitting the need for specialists, we should do all that is possible to ensure they are broadly educated, well balanced people. In this little country school of ours, we believe that to achieve this aim we must meet certain basic requirements. We must recognise that security and happiness are prerequisites of growth, that home and neighbourhood share the child's education with school, and that progress should

be as orderly and continuous as possible. The following is an attempt to show how we are trying to fulfil these requirements with particular reference to the transfer from infants to juniors, always bearing in mind our desire to develop a well balanced person.

The school is set in one of the prettiest villages in Surrey. Its windows face a very pleasant green, the river Wey, and two twelfth century bridges. The only buildings around the green are the old inn, a 400-year-old malt house, an old post office, a Tudor farmhouse and the 'Squire's' present house, only about 150 years old. The school itself is 100 years old, and for its first few years was a church. It has three pleasant classrooms, rather lofty and with plenty of light; one of the two cloakrooms is in the process of being converted into an annex to the infants' room and there is no staff room. Of my three colleagues, two are teachers and the other is a school helper, cum secretary, cum relations officer. Our children are from widely differing backgrounds, ranging from broker to baker, from servant to squire. The infants are in a room separated from the other two classes by the cloakrooms. The school grounds consist of a sloping playground and a couple of acres of one-time orchard, now growing lovely pockets of ash, birch, holly and oak, ideal for little camps, tracking, or a quiet corner for a read and a chat. This is a grand environment

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for education, where the children can so easily be made aware of the rhythm and harmony and overall balance of nature.

The atmosphere of the building and the beauty of the grounds are great assets to us in our efforts to make the children want to come to school, and to feel happy and secure while they are at school. They enable all ages to mix freely without necessarily being on top of each other. In their play periods they do mix quite a lot. The older boys and girls often *use* the smaller ones as their 'children', 'younger brothers and sisters' and so on, in the informal plays they produce. The youngsters thoroughly enjoy this feeling of being needed, and incidentally have their vocabulary considerably enlarged and enriched even if not always by pure English.

A sense of responsibility among the older juniors is an important by-product of this mixing. If they see a small infant, new to the school, struggling with an awkward shoe lace or coat button they quite naturally help. Lunches are served in the nearby Institute and the older children again assume responsibility in serving, helping to arrange flowers on the tables and so on. In all these things we are actively trying to create a good family spirit. Where both infants and juniors are complementary to each other, there is a danger of course that the juniors may become too helpful and the infants too dependent, but this I think we are successfully avoiding by our own attitudes to the children. We endeavour to guide rather than just teach; wherever possible we show the child how to obtain the answer or information rather than give it to him: the children tend to react to each other in the same way. We have no school rules as such, but firmly state that the guide to acceptable behaviour must be consideration of others and common sense. By observing this in the ways of the older children, the infants are gradually made aware of it themselves.

This gradual unfolding or awareness of things is, of course, going on all the time with all of us. We try to harness it where the children are concerned in all sorts of ways. In our reading scheme for instance, we believe that the children should always have before them plenty of pictures and brightly coloured books even

before they can read. Gradually they come to associate reading with pleasant things,— and half the teacher's troubles are over. Painted on our playground by some of the older children are some shapes, underneath the shapes are written the names: triangle, square, oblong, circle, and so on. The younger ones see them every day and gradually learn the names of particular shapes without effort. They do not consciously look at the shapes every day, but the names are continually referred to in Physical Education and Games, and this, together with the daily visual contact with them, helps them to 'stick'.

To ensure that each child progresses in as orderly and continuous a manner as possible, we have to know each child, his background, temperament, intellectual and emotional progress. The child must feel he knows us and can trust us. He must always feel that he is among friends whatever his rate of progress and time of promotion. By the time the infant moves into the junior class, he knows and is known — so also are his parents. Since we accept that children progress at different rates, we obviously must have an elastic scheme. In forming such a scheme we think in terms of Robert and Ruth rather than 'infant and junior standards', whatever they are. It must be a scheme that will permit a child to work individually, sometimes with his group or class and sometimes cooperating with the whole school, as at meal times, morning assembly, Nativity plays and so on.

To have infants and juniors in the same school under the same head is, of course, a wonderful asset in all sorts of ways. In the first place, the head sees the whole picture, from five to eleven. Apart from my own class, I take periods with both the infants and lower juniors, I see and chat to them at play and meal times. I hear about them from my colleagues and I am continually meeting and talking to their parents, as much out of school as in it. I can see their needs and ensure, as far as possible, their fulfilment. I can ensure that changes from infant methods to the rather more formal ways of the older juniors are gradual and natural. Promotion from the infant class can take place when the individual child is ready rather than when it is administratively convenient. Often

we find that promotion can be made in the year the children are seven, but one child we have in the infants room is just eight. A year ago she had an extremely delicate head operation. She missed a lot of schooling and for a while she seemed to stop growing physically and was terribly afraid of the unknown. By remaining in her familiar classroom with the teacher she knew and who knew her best, she has gradually regained her confidence and will be able to take her place with her contemporaries quite soon. By the time she is nine I don't think she will be much, if at all, behind the other children of her age. I feel quite certain, however, that if young Janet had been forced to attend not just another class but a new school, merely because she was seven, she would not have made the progress she has. More likely she would have been back in hospital. This is an extreme case, but it applies in varying degrees to most children.

Our infants enjoy writing little books that are often displayed for the rest of the school to read. Their pride and sense of achievement is immense when some kindly praise is made by the 'big' boys or girls. These little books continue to be a mainspring of their written English when they go into the next class. Their group readers and library books also accompany them, to go back to the infants' room when finished. Some number apparatus has to be duplicated for the two classes, but where only occasionally required it is just borrowed. In the craft of writing we hide our time and usually find that the natural incentive to write like grown-ups is enough to set most of them going shortly after joining the new class.

This absence of any standard other than the individual one when a child is promoted to another school can, I suppose, be a ghastly nightmare to a teacher who doesn't know him, or likes to think in terms of definite stages and uniform standards. The child's record card helps, but I believe it to be a much over-rated help. A discussion between the infant and junior teachers most affected is more useful, but even then is confined more to general methods and exceptional children than to each child's progress. It is still worse, of course, when the junior school head and teachers have never seen

good infant methods in action, and the cry goes up: 'Why can't *they* teach them something instead of waiting for us to lick them into shape?' I am told there still are such teachers, and I am very thankful that our children haven't got to be licked into shape. I rather think that the licking merely makes the shape sack-like; formless and succeeding only in covering both good and bad.

I have endeavoured to show that we believe the feeling of security, continuous intellectual, physical and emotional progress and increasing acceptance of responsibility to be very important to the primary child; they create the reasonable, well balanced person we eventually hope for. In doing this I have stressed the advantages of the one school containing both infants and juniors. I realise of course that if it means that too many children are gathered

together in one school, then a lot of the friendly security and consequently the progress on which it is based would be lost. The answer there lies in more primary schools rather than more separate infant schools feeding bigger single junior schools. Incidentally, those separate infant schools which feed a common junior school having different methods, and worse still encouraging different attitudes of mind, surely present a greater problem than a large junior-infant school.

For ease of administration and sometimes in terms of economy, I have heard sound arguments in favour of segregating infants from juniors, but so far nothing to show that educationally it is desirable. I'm sure it is better to 'Begin at the beginning' as the King said very gravely, 'and go on till you come to the end; then stop.'

Teaching an Unstreamed Junior School Class

Lawrence Ives

WE ARE D's and that's D for dunce.' 'She said to me, "Mum, it is a big strain being at the top of an A class." Well I told her that it meant she was better than any of the others if she was right on top, and it was worth it.'

'The boss has to spend all his time with the scholarship class, well it's only reasonable he should.'

'Only the parents of the A's come to the meetings.'

'I'm no good at reading you know. Sir said when I come here, "This one will never be any good!"'

'I was always at the bottom and they never give me a chance.'

These comments are the symptoms of the disease of formal education which infects much of our education, and which denies our children their right to the freedom within which they may happily create and satisfactorily develop. I outline below an attempt to drive out this disease. The critics of a method which sets out to free the children so that they may learn in their own way, may find food for thought. Such critics assert that when such a method is used, children do not acquire good work habits, have

poor attainments, and are ill-behaved. This appears nonsense if one considers that the aim of such methods is to ensure satisfactory development, and this entails intellectual every bit as much as social development, — indeed under formal methods social development suffers because a full and satisfactory intellectual development is not *allowed* to take place.

A formal education that results in the comments which head this article, by children, parents and teachers, is a disease which eats at the mind and the heart of the child who 'fails', and gives the wrong values to the child who 'succeeds'. It is a disease because it does not allow the child first to be a child, because it feeds on the creative energy of the child for its own adult based ill-uses. It is hoped that the following notes may indicate one possible cure.

THE BACKGROUND

Some years ago I began my teaching life in a Junior Mixed and Infant School in the South of England. This school was a one-form entry type and was, in consequence, not streamed. Some control was exercised by having a remove class between the Infant and Junior sections in

which the children who were in some difficulty received intensive help (almost always with reading). Although this sometimes resulted in a child's being kept from the Junior School for a time, once he left this class his promotion in the Junior School was usually decided by age and not by attainment level.

The second-year class which I taught consisted of 43 children ranging in age from just eight years to nine years two months. Their mental ages ranged from six to twelve years and reading ages varied between six years three months and eleven years six months. Other attainment ages showed similar spreads.

THE PROBLEMS:

1. How to ensure maximum intellectual development in terms of:—
 - a. Acquiring mechanical skills
 - b. Acquiring understandings
 - c. Wanting (in Dewey's words) 'to go on finding out'
2. How to ensure satisfactory social development

THE TEACHING PROGRAMME

The mornings were given to the basic subjects, the afternoons freed for various activities. The class was divided into a number of smaller groups (as the children progressed at their optimum rate, these groups tended to disintegrate). In the early stages these groups were completely flexible, and the children were frequently changed from one to another. A child might be in an advanced group for arithmetic, and a much less advanced group for English comprehension work.

Each morning, units of work for the day were written on the blackboard. First of all the work from the previous day was given out for correcting, and the corrections were checked by me before the child proceeded with current tasks. A detailed code system made verbal explanations of mistakes necessary only for a few. The work units could be tackled in any order. When the workbook for any piece of work was ready for marking, it was placed in a marked box for later collection and marking. Every day a number of spellings were learned, problem or

mechanical arithmetic undertaken, free news and stories were written, and some English comprehension exercises were worked through. There was always a minimum amount asked for but no ceiling for the *maximum*. Any group demonstrations were given towards the end of the correction time. For the rest of the morning my role was to answer questions and give advice; a queue continually passed by my desk.

The afternoons were used for Physical Education, Religious Instruction and singing (the only class lessons). The latter half of Friday afternoon was given over to lecturettes which were prepared and delivered by the children. There were some twenty or more activities offered to them for the rest of the time, such as story writing, painting, working in a 'Discovery Group' (where various researches were made, and exhibitions sometimes prepared), reading from the class or school library, modelling, using the puppet theatre, preparing lecturettes, and so on. I would only direct activity for social reasons in order to help children who were isolates to join in, or for intellectual reasons when asked for suggestions as to where certain information might be found.

I found that the home reading of library books etc., and the reading entailed in the daily comprehension work, sufficed to ensure adequate development of mechanical skills, and of reading with understanding in all but a few difficult cases. These children were helped during these afternoons, by me, and by a number of volunteers from the rest of the class who each gave about an hour a week to this task.

TEACHING MATERIALS

The school was well stocked with first-rate books. A scheme such as this cannot succeed unless there is a very large number of workbooks of all kinds available. These must be so designed that the child finds them intellectually stimulating, and so that the great majority of children can work at them for periods of at least thirty minutes with only very occasional help. Similarly a large number of stimulating reading and information books must be available in class and school libraries (there is still an extreme shortage of published in-

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children with reading ages below eight).

THE CLASSROOM

Space was very limited for such a programme,
and there was no adequate supplementary
space. Desks were pushed against walls to make
floor space, and there were two benches for
working on. The corridor was used at times for
painting.

THE CLASS AND THE SCHOOL

This was the only class using such methods
in the Junior School. The children had come
from a friendly, informal, atmosphere in the
first year class, where they had been largely
class taught. They proceeded to the only formal

teacher in the school who complained that they
were 'too lively'. Formal teaching tended to
aim at the middle and produced a lack of
attention. It would have been quite easy to run
the scheme throughout the whole school and
would have been much more satisfactory.
However, unless there are sympathetic teachers
it is not possible, and what I wish to show here
is that it can be organised in just one year of
the school. It did, in fact, have an influence on
several members of staff, and resulted in a freer
approach to many problems.

AN ASSESSMENT

Considered in the terms in which the problems
were earlier stated, these facts appeared:—

1. *Intellectual development*

a. Measured by a battery of attainment tests
given before and after the year, the children
made excellent progress in mechanical skills
(which was expected because each child was
in a position to develop at the optimum rate).

b. Tests of understanding are very much
under consideration at the moment in the light
of Piaget's work, so it must be sufficient to
comment that, as judged by conventional tests
of problem arithmetic and comprehension of
written language, progress was similarly ex-
cellent.

c. The children were stimulated to 'go on
finding out'. They had been surrounded with a
wealth of freely accessible material, and had
been freed to develop and exploit special in-
terests and skills.

2. *Social development*

a. Within the class the activities were of
such a varied and individually based type that
unfavourable comparison between child and
child was not a part of their life (as it all too
often is). Besides, the excellent reader may find
himself helping a reader in difficulty who, in
turn, finds himself helping the excellent reader
with his model (or any number of other things).

b. During the afternoons every child could
find areas in which he could shine and thus
find satisfaction by achieving satisfactory status.

c. There was such a degree of flexibility that
I could help the isolates to fit in, and to find
rewarding activities and companionships.

THE DRAWBACKS

1. The children in difficulties with reading could not be adequately taught in such a scheme, but it is doubtful whether they could be so by any method in a class of 43.

2. Marking could not be done during class time except where it was directly called for to clarify an error which could not be explained by the code system used. The children produced far more work than when formally taught, and after the very hard day of teaching, which such a scheme entails, two hours spent in marking every evening is a considerable strain.

Finally I come to what I think is the biggest drawback of all. This is not a fault in the scheme itself, but in the difficulty of finding teachers who will teach in this way. There can be no compromise with such a scheme; it is either necessary to really free the child and stay on the outside as an adviser, or it is not. If it is, then the child must be *freed* and there can be no half measures. This does not mean that there will be chaos, but it does mean that the teacher will have to work very hard indeed, and must have a great deal of enthusiasm. The enthusiasm will only prove to be adequate in the long run if backed up by a good knowledge of the theories of intellectual and social growth. It will otherwise never stay what is likely to prove a testing course. I have met a number of humanistic teachers who strongly dislike the methods still largely used — whether wholesale streaming, or rigid teaching within unstreamed classes, in which attainment levels are used as weapons with which to threaten the child's status in order to urge him to greater efforts. But these teachers lacked the knowledge which would have enabled them to formulate approaches which would avoid retarding development in some way. Training in educational psychology up to general degree level is, I submit, essential, if teaching practice in the Junior Schools is to be raised to the necessary level.

In the efforts to abolish eleven plus and its attendant evils, we need teachers who are profoundly aware of the underlying theories, aware of recent research evidence in this field, aware of what education could be like, to lend their weight to progressive opinion.



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On bubbles and such

C. A. Claremont, *The Montessori Training College.*

TO-DAY I was in the kitchen and saw the cook's two sons blowing bubbles: not in the time-honoured fashion with a clay pipe, but simply with the ring at the end of a metal skewer. This they dipped into a solution of soapy water and drew out with a foamy film stretched across it. The procedure then was to blow through this soapy film, held at a little distance from one's mouth. Result — not every time, and this added to the fun, but quite often — a bubble would form on the side of the ring away from the mouth; a little more blowing, or shaking of the ring, would detach this bubble which floated off, glinting in the sun, sometimes descending to burst on the ground, but occasionally, caught in an upwards current, being carried gyrating off, out perhaps through a window, over low lying roof-tops till lost to view in places where only the mind could follow it. The boys — one aged seven, the other barely three and a half — wanted to show me this phenomenon and interrupted my conversation with the cook. She, seeing only two little boys being a nuisance, tried to send them off; but I had a special interest in this game, and at the risk of defying parental authority, broke off my conversation to do as they wished. So they showed me, and Mamma, now smiling, admired.

This — as I did not dare to explain — was really science, and what was it doing for those boys? It was making them air-conscious. The invisible air (which words in the text-book often fail to explain even to much older children) had become a reality to them. And this is the first necessity, before any scientific discussion of the atmosphere can take place.

Nowadays, we bring the atmosphere very early into school teaching. We need it to explain the winds in geography, aeroplanes, balloons and for our hygiene lessons on fresh and foul air. But to start by merely talking about something invisible is the best way to arouse boredom rather than interest, and invariably this is what it does. So here is a heaven-sent gift — bubbles! Bubbles only, to blow and blow

about. These two children had already been doing it for half an hour: and — *please!* — at this stage *no talk by the teacher*, who must suppress the impulse to appear learned. The time for that will come later. So shun the usual cloud of explanation that cuts off the sun's light from the science class. There is puzzlement enough in these faces, and a mentality well able to face the problems, to question how and why, but not yet able to frame its thoughts logically. If we come in with our pressure and elasticity, with forces held in balance and explanations of why things float, we shall only make the old mistake of discussing yet more things that are invisible before anything has happened to make them real. This we must never do: it is the wrong psychological order. But the child's unfolding mind will show us the right order, if we have the patience and self-control to wait for it and to follow the leads he gives us.

I have seen much younger children than this playing with bubbles, but bubbles made under water. These will fascinate a two-year old. Give him a small medicine bottle without a cork, and a bowl or tank of water. Down goes the bottle full of air, and up come the bubbles when the neck is opened, or out and upward they pour if it is tilted when upside down. Again, it is air that we are witnessing, the invisible made real, and your two year old will sit doing this by the hour, and it is not time wasted.

I have started in this way, because I want to give a clue to science teaching which has not yet been followed up. We think of science as something abstract and therefore dull, when it should be romantic. And the difference is a very slight one, nothing but the way of teaching it. This must follow the mind's laws, and not the laws of the examiner, or of the text-book dictated thereby, for all text-books are written to help candidates to pass examinations.

Mr. Claremont, who is a graduate in engineering and a fellow of the British Psychological Society, is preparing a number of short comments on nurturing the young child's scientific interest, some of which he is allowing us to publish from time to time. Ed.

Reflections on the Visual Arts in School

W. Viola

OVER A SCHOOLDOOR in Sussex stands the inscription *Amor Hic Regnat Scientiam* which might be extended to mean: 'knowledge without love is dangerous'. An education based solely on science is no education; neither is one based solely on art. We need both science and intellect and must not overrate in either field the discoveries, inventions and hypotheses of the last fifty years. As Oppenheimer said in his Reith lectures; 'No one of us really will know very much'.

'Art precedes science'. (Leonardo de Vinci). Sir Herbert Read goes so far as to say that art precedes ideas. Those who defend art in education are not opposed to science and intellect, but an intellectual school system which denies the importance of the emotions in an industrial civilization — and ultimately all countries will become industrialized — will induce emotional starvation. Art is not an outlet from emotion; art makes use of emotion.

Our machine age gives the majority of us little opportunity for expression. This lack, not only in most jobs but also in many leisure-time pursuits may be one of the reasons for our widespread malaise. This malaise may be something to do with the high suicide rate, not in the poorest but in the wealthiest countries, and with widespread mental disease.

Every child needs art, although of course every child does not have equal creative and imaginative powers; but there is some imagination in every child which should be made use of. Handicapped children need art most. I have been fourteen times to the Pestalozzi Children's Village and saw, especially in the first years, children who had been much closer to the war than English children and had been through most horrible experiences. They were encouraged to draw and paint their most terrible memories, and after a few months they began to recover some trust in life. Art had 'cured' them, and the work they produced now was very much like the work of other children. Art still plays a great role in the Village, both for educational purposes and because it is a

language understood by children of every nationality.

Children who are allowed and encouraged to produce work in any medium they choose are usually happy children. Much lip service is paid to art in general, and occasionally to art in education, but there are still those who seem to regard art in school as a frill, a luxury. Some people will come round to our way of thinking if we tell them that drawing, painting and modelling mean the use of the hands, for the hands had been terribly neglected in the old formal school.

Between most children and adults there is a wall, which the child makes chinks in unconsciously as he works. It is tempting to analyse children's painting and drawing and modelling but it should rarely be done outside child guidance clinics. Of course what children produce over a lengthy period can become a collection of documents, but no teacher should ever draw conclusions from a single drawing or painting. I once received two drawings by a girl of about seven, both made on the same day. One depicted a crinolined lady with parrots, flowers, cherries, butterflies and so on, and the other, a bat, an old devil, a skull, a head hanging on hair and a bottle with the inscription 'deadly poison'. Which revealed the child? I should say neither. The first drawing was probably copied consciously or unconsciously from a sugary picture and the second from a horror comic.

One of the most frequent questions asked is about art education during puberty. Few teachers would deny that most adolescent boys and girls have difficulties in their art work. Some attribute this apparent decline in creativeness to the biological factors of puberty, to its stress and upheaval. Others like Marion Richardson and her followers, blame intellectual school systems, examinations and our industrial civilization. Karl Buhler explains the crisis by the maturation of language; whereas for a young child art is the language in which

he expresses himself most easily, later on words fulfil his requirements. The growth of intellect and increased self criticism may have something to do with the break; so may inept criticism by adults or older children. Or it may be a combination of several factors. In a few cases, with good conditions and excellent teachers, some adolescents carry on, but they cannot be forced. The Handbook of Suggestions for Teachers says rightly: 'Naivety is only a virtue when it is sincere.' All this does not mean that there is no call for art education after puberty, but only that it must be of a different kind. It will mean teaching adolescents differently, and always in an attractive way (the original sin of some teachers is dullness): it may mean for a time more challenge to their skill than to their creativeness.

A teacher once came from Seattle, Washington to the Cizek School to spend a few days there and came again a year afterwards. When she was asked what she had done in the meantime, she said 'I opened a Cizek school back home, with beautiful equipment, gave them all the materials they wanted and left them to themselves.' This extreme is probably preferable to the teacher who continually tells the children what to do and how to do it, but one must not under-estimate the importance of the teacher. Why is it that the work in one school suddenly improves tremendously whilst in another the standard goes down? The reason is a change of teacher. He or she creates the necessary atmosphere, inspires, stimulates, praises (of course only what he finds good himself) gives confidence and guides according to the individuality of the child. He exercises the art of patience, remains in the background (not geographically) does not judge by adult standards, does not destroy skill and creativeness, does not correct the

so-called mistakes of young children at work, has respect and genuine love for them (not just for the sake of an H.M.I. or for publicity) and defends the rebel. By this last is meant the boy or girl who insists on doing something different from the rest. He is not a nuisance; he may be the most valuable of all. I remember Sir Eric James' saying: 'the existence of the heretic is an essential for a moral society', and school of course is a society. We may even quote the Duke of Edinburgh years ago in Glasgow: 'We need the pillar and the rebel'. Neither society nor school can exist without solid pillars, but they must not try to suppress the rebel.

Professor Basil Fletcher of Bristol University wrote: 'Many teachers are worn out and become old before their time because they have taught too much and learnt too little from children.' If only all teachers would learn from that source.

Teachers cannot improve children's work by correcting it. 'It is unfortunately easier to spoil a child's drawing than to improve it' was said in 1901 by one of the English pioneers of children's art, T. R. Ablett. His was the charming phrase 'drawing from delight', and he was responsible for the first exhibition of children's drawings, at least in England, in 1890. Nowhere is the standard of art education higher than in England but there is still room for improvement in many schools.



By an Austrian girl of 8

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Status Mastery and Values

MR. FRED KATZ's interesting paper,* and the comments on it, including the editorial comment, prompt me to ask what we mean by 'status', and whether it is a bad objective as compared with 'mastery' which, it seems, is virtuous.

I own I am not too happy about 'status' as a word, but what it is used to describe is a basically honourable and worthy influence in any human society. Every human being strives simultaneously towards self-fulfilment and social value. Were this not so, the human species would never have won out as dominant. The creative artist is no exception to this principle of life. We have to be believed in, in order to believe in ourselves.

Inevitably, every adolescent is drawn towards what is socially admired in his own community. In that direction seems to lie both personal fulfilment and social value — face, status, significance. If this prize of self-value is not attainable, or seems not to be, through pursuing socially recognized goals, an adolescent will seek an in-group whose values offer fulfilment and a sense of worth: the bohemian set, the gang, what you will.

Mastery is another thing. As well as a yearning for personal fulfilment and social value there appears to be built into man a pleasure in control. Delight in control is manifest in music, art, dancing, physics, engineering, dominating others, speed with a flick knife, the ability to knock a man out with a subtle blow. Of course all these things are not only delight in control. Nothing in human experience is *only* anything. But pleasure in mastery is part of the satisfaction in a wide range of human activity.

So we find ourselves faced with the question: What is worth mastering? In a scientific community to master mathematics is a very great thing, and to be a master fisherman is a small matter. In a community that lives by fishing the 'status' of these two activities is reversed. Thus, the values of society determine the worth of mastery. So, indeed, do the values of a small community. To have completed *The Times* crossword before morning assembly may be a source of admiration in a school staff room, but in some other groups an astute analysis of the

* See *The New Era* January and February 1959

day's racing would be more highly regarded.

It is at this point that Fred Katz's report on the orientations of adolescents becomes relevant to Mr. H. Davies's apparent despair about the *status quo*. Katz's paper suggests to me that too many secondary school children are being continuously bathed in too limited a 'status pattern'. Those who think they can, plan to do; those who think they can't, settle down to endure or to dream. But within a quite small community, such as a school, other modes of satisfaction *can* be generated, and self-fulfilment and social value attained through them, together with insight into what values matter and why they matter. The influence of society is strong, but not all that strong. If a gang can generate its own enduring value system, and

'status' in terms of it, — which it certainly can — then a school is able to do so also, provided, of course, that it is not torn to pieces by inner conflicts of its own.

Finally, it seems to me pointless to criticize the orientation study because it does not give us the complete complex of human motivation. It was not concerned to do so. What is described as the search for status is a dynamic entity in human life and warrants independent study. If we are to solve the problem of regenerating worthwhile values, age after age, in a constantly changing society, we shall need to become more alert to this factor, for we certainly cannot achieve our aim without acknowledging it, understanding it, educating it, satisfying it.

James Hemming

Readings in General Psychology, Edited by Paul Halmos and Alan Iliffe (Routledge, 25/-)

The editors of this volume intend it to be an introductory text for the newcomer to psychology. Such introductions, they say, can follow two courses, the one attempting to cover all aspects of the subject superficially, the other, taking a limited number of topics and treating them in greater detail and more profoundly. They further argue that a 'panoramic' approach by *one* author often suffers from his lack of personal interest in many of the areas he feels he must discuss; as a result, much of what he has to say has an air of dull neutrality. The alternative that the present editors have therefore chosen is a collection of articles, by different contributors, each of whom writes about problems which particularly interest him.

There can be no doubt about the generally high level of the contributions. They are, in themselves lively and stimulating. In principle, therefore, the basic approach of the editors is justified. In practice, however, the actual topics, and the level at which they are covered, are unsatisfactory as an introduction to psychology for the newcomer, except as supplementary reading.

In this collection of fifteen papers, at least ten deal with problems facing the applied psychologist — in the widest sense of the word 'applied'; of the remaining five, two are largely philosophical, one is physiological and only two are, strictly speaking, 'general' psychology, in the sense

Book Reviews

that they deal with general psychological problems rather than with those arising in a particular applied sphere.

It can certainly be argued that these applied problems are often the source of the newcomer's interest in psychology, and can be used to maintain and broaden that interest. But the purpose of an introductory volume is also to give the student a general conceptual background of psychology. The majority of papers in this book assume such a background. The newcomer will therefore miss much of the inherently valuable material presented — and may in fact finish more bewildered than he started.

This brings me to the second weakness of this collection, when considered as an introductory text. Its difficulties are in no way due to the contributors, but to the editors' selection of their papers. Of the fifteen articles, eleven have been published previously; at least ten of them were first addressed to audiences which could be assumed to have some background knowledge of psychology. For example, Lord Adrian's paper on *Localisation in the Cerebral Cortex*, is in itself a beautifully clear exposition of the controversies in this field; for second or third year students it presents an admirable assessment of these. But a newcomer, ignorant of the central nervous system and its relation to psychological studies, will not gain

very much from it. Again, Professor Oldfield's and Professor Eysenck's papers are, in themselves, lucid statements of the psychological approach to skill and one aspect of personality research; yet, to appreciate these contributions, the reader needs to have some knowledge of the psychology of Learning, and this is not dealt with at all in this book. Similarly, Sir Cyril Burt's and Professor Vernon's papers demand some prior knowledge of the issues they discuss, even though their own contributions are quite clear.

Probably the three most fruitful articles for the newcomer to Psychology are Professor Smith's on *Instinct*, Dr. Bowlby's on some aspects of child-psychology, and the late Ernest Jones's on the *Normal Mind*. Their greater suitability in an Introduction emphasizes some of the difficulties of the other papers. The preface suggests that Professor Smith's paper was written specially for this volume; it assumes no prior knowledge, but itself provides the background against which the concept of *Instinct* has to be assessed. It is specialised but also self-sufficient; it would stimulate the newcomer to further reading. The other two papers are accessible because the layman is bound to have some idea of their subject-matter from his general reading and discussions on the wireless and television.

Quite apart from the demands made by the subjects which have been included in this collection, there is one strange omission. There is not a single contribution on the psychology of perception — though

there is a long one on electro-encephalography. This can only be compared to an introductory text-book on European History which spends as much effort on Monaco as on France and ignores Germany. There can be no excuse for failing to introduce the newcomer to the psychology of perceptual processes; it is fundamental to a knowledge of psychology.

No one who has to teach students new to psychology can pretend to himself — or to them — that there is a satisfactory introductory text-book. The essential need of the newcomer is to be able to develop an intellectual framework which gives meaning to the 'facts' which he discovers. The bulk of existing text-books presents an arid list of such facts — often in execrable style. The idea behind this book is a great advance on this. The editors have attempted to show what psychologists do, and how they think, about a variety of questions. They have assumed, I believe rightly, that students will gain more from a demonstration of creative psychological thinking than from yet another encyclopedia.

A general introductory text must provide the student with the essential conceptual tools which psychologists use. The standard text-book chapter-headings are a good guide to this. They cover Learning, Perception, Emotion, Heredity and Environment, some Personality studies, a little on the Nervous System etc. From these the student gets, as it were, a professional as distinct from a layman's idea of stimulus and response, of conditioning, of such principles as apply to the study of sensation and perception and so on. Unless he has a 'professional' rather than dilettante grasp of a number of basic concepts, he cannot genuinely understand the problems which face a psychologist working in a particular area.

The editors were right in thinking of a collection of articles by specialists. The lively interest and clarity of most of these papers is of an altogether different quality from the dreariness or condescension of most standard texts. But an introductory volume has to meet special needs. This probably means that the contributors will have to prepare special papers.

Finally, it is only reasonable to assess this book not so much as an introductory text, but as a collection of papers by a variety of authors. Then, if the reader has the necessary

background, it presents some stimulating discussions on a number of topics. It may well lead such a reader to take an interest in areas of psychology which hitherto he had glanced at only cursorily. This book, therefore, is ideally Volume II to a Volume I which — still written by specialists — covers the basic issues of psychology; and in which the editors had not forgotten to include a paper or two on Perception.

R. P. Kelvin

The Recovery of Man in Childhood. A Study in the Educational Work of Rudolf Steiner. A. C. Harwood (Hodder and Stoughton - 21/-)

The exposition of any absolute system of education, whether that of Plato, Aquinas, Marx or Steiner, possesses both an intrinsic and derivative interest. For those who fully embrace Rudolf Steiner's philosophy here is a book which sets out clearly the practical implications of it for the school curriculum as applied in the Waldorf schools. Yet, because these are numerically few, the real question is — what enlightenment can the rest of us derive from Mr. Harwood's writing? The answer is — a considerable amount, provided that we do not permit ourselves to be distracted or disgruntled by the Steiner premises, which, although essential to the author, are not necessarily so to others.

Mr. Harwood is at his best when he offers us reflections on such topics as morals and religion, obedience, types in the classroom and the significance of the arts in child growth. For instance, on p. 62 he writes: —

'There is much discussion among educators as to whether you can teach children morals without religion. It is certain that you cannot teach them those feelings of reverence and gratitude to a First Cause, or a Life Force, or a Principle of Evolution. A child knows the joy of being alive, which most adults forget: everything in the world is a gift to him, and it is natural and proper that he should express his gratitude to the Giver.'

Again on p. 73 the author makes us aware of Steiner's wisdom in his advice to teachers that 'they should so arrange the course of the day and the form of each lesson that there is a continual interplay between the

breathing in of new experiences and the breathing out of will activity.' Breathless before the curriculum, teachers would do well to ponder this counsel!

Finally, in a chapter on 'Adolescence', Mr. Harwood recalls the significant remark of an H.M.I. that there is no art at the stage of puberty and adds the following comment: —

'For art is the perception of the qualitative as opposed to the utilitarian. Vast numbers of men and women in our modern civilisation never recover this art, which they lost with puberty. It is remarkable that the word "Proletarian" (from Latin Proles, meaning offspring) was originally applied to the class who could reproduce their kind and do practical work, but had no other value for society. Unfortunately in our modern technical schools adolescent education continues to derive from the same utilitarian outlook. Even if it is technically educated, the bulk of our population remains a proletariat.' (p. 171)

As should by now be apparent, Mr. Harwood in his book makes good and provocative music, although many readers will not feel able to accept the whole score.

James L. Henderson

Schonell Happy Venture Readers Introductory (2/-) and Books I (2/6), II (2/9), III (3/6), and IV (4/3). (Oliver and Boyd)

These are Schonell's well-tried and deservedly popular readers, with a few vocabulary alterations and a complete set of new illustrations, Books Introductory, I and II being by Irene Serjeant and Books III and IV by Kiddell Monroe. These last two are particularly attractive, and it is only a pity that the lovely range of colours used in the earlier books is not extended to Book IV.

Books II, III and IV are likely to be very popular with children, and useful classroom equipment. The Introductory Book and Book I are of course limited by their very scientifically chosen vocabulary but I still feel it is possible to produce First Books in which the subject matter is more inviting.

In addition, Dr. Schonell has produced a very comprehensive Teachers' Manual which will be particularly useful to young teachers and to those who are going to use the complete Happy Venture scheme for the first time.

S. V.

THE NEW ERA

IN HOME AND SCHOOL

The Development of Objectivity

Roger Gal, Head of the Research Department, National Pedagogical Institute Paris, Secretary French Section N.E.F.

OBJECTIVITY is essential to-day in any man who wishes to be a good citizen of his own country and of the world, and every subject in the school time-table should contribute to its growth. The natural sciences can make the most obvious contribution to its development but they must be taught in the true spirit of science and not presented as an established train of well-arranged facts. Science is too often taught dogmatically, not challenging the children to understand the uses of hypothesis and giving no place to the history of science. The young people of to-day are not shown that science itself is the result of a lengthy and slow conquest by objective thinking, that it is always preceded by trial and error and by a series of approximations, comprising as much error as truth, and that today's premises will always be open to question tomorrow.

Well taught, the natural sciences can develop a kind of objectivity by accustoming children to observe what lies before them, to re-examine their opinions in the light of the facts, and finally to assess and check their results. But does it in itself lead to mutual understanding? Does it enable anyone to grasp ways of thinking, ways of looking at life or ways of living it, which differ from those familiar to him? To affirm that it does would be to affirm that habits of objectivity acquired in the domain of natural phenomena are automatically transferred to the domain of ordinary life. In point of fact nothing is less certain than this, and we find many examples of men who are extremely learned yet narrow in their views.

The teacher must concentrate upon enabling his pupils to acquire objectivity in the social sciences and particularly in those areas where reason is most likely to be overruled by emotion. Only so can he hope that the education he gives may serve the growth of understanding between men and nations.

History and literature can furnish problems

of high importance in great abundance, but here too the method of the teaching is very much more important than its content. One can certainly use history in order to preach to the child humane values and high ideals held by all civilizations and basic to all conceptions of the good life. But if these high ideals are enforced by adults upon the minds of children who are given no chance to examine, criticize and discuss them, then their unquestioning acceptance is valueless and acts only to promote the herd instinct. Take the young so-called internationalist, forcibly fed on the creed of universal rights and racial equality, and set him down in Africa. He will quickly behave as he sees the other whites behave towards the rest.

We must therefore insist upon developing activity methods which enable the child to construct his own convictions and attitudes out of what he practises day by day in school. We must take pains not to conceal from him that much of the material we set before him is controversial. We must respect, as J.J. Rousseau wished, the personal freedom of every pupil as regards his judgment and his conduct, and must encourage him to examine critically the truths that we offer him. Personal freedom and independence of mind are ineffective if they are related only to self-government in school; indeed their influence is soon undone by that *intellectual dependence* which we too often impose upon the minds and intelligences of our young people. The principles of the new education should be resolutely applied to the whole educational experience, to intellectual as much as to moral and practical training.

Let us choose an example from the experiments in educational research which we have carried out in France.

Instead of telling children in a lesson or in a text-book what they ought to think about King Louis IX, let us show them authentic documents

and extracts from the evidence which Joinville wrote down for the Ecclesiastical Court which was debating the canonization of this King-Saint. Let us enable them to sort out for themselves, with hardly any guidance from the teacher, the Christian, peace-loving and peculiar virtues of this sovereign, which occur so rarely in history. And then let us show them the passage in Joinville's Chronicle in which the king justifies himself before his Council for having given back to the English, in the Treaty of Paris, the provinces which had been acquired from them by his predecessors in the course of long wars.

'The King-Saint' Joinville tells us 'arranged for the King of England, his wife and children, to come to France so that a peace treaty might be drawn up between himself and them. The men of his Council were very hostile to this treaty. "Sire," they said to him, "We are greatly astonished that you should have resolved to give the King of England so great a part of the lands that you and your forbears have conquered from him..." To this the King-Saint replied - "My Lords, I have no doubt that the forbears of the King of England lost all right to these lands which were taken from them by conquest, and held by me; I do not give him this land as something I owe to him and to his heirs, but in order to establish love between my children and his, who are Cousins".' And Joinville adds, according to the medieval conception: 'thus too the King of England will owe him homage.'

Children of about twelve who study this passage are then asked to disentangle the reasons which impelled the King to give up land acquired by right of conquest in the interests of peace and brotherliness, and we ask them to say what they think of such behaviour. About seventy per cent. of young French boys and girls approve of this attitude, but there are realists among them who question it, and who even point out that it did not prevent France and England from fighting each other in future wars. By means of frank discussion we then try to help our pupils re-discover these values and to accept them as great.

We do not hide from them that there were contradictory opinions about the King, since

every human being has his limitations. Thus, at the end of their study of Saint Louis, we give our pupils the testimony of Henry III in which he praised the king highly, that of the Khan of Tartary who called him 'the master who knew how to govern without robbing anyone', and that of the anonymous poet who expressed the feelings of the poor about his death:

'I tell you that justice died and sincerity vanished
When the good king died, the holy creature.
Towards whom can the poor turn with their complaints
Now the good king is dead who knew so well how
to love them?'

But, on the other hand, we give them the reproaches of the old woman who accused the king of concerning himself only with the Church and her dignitaries, and also some lines from the Arabian poet Essahib Gielmel Eriden ben Mahoub, after the failure of the Seventh Crusade: 'Carry to the King of France these words inscribed by a man who is on the side of truth: You landed in Egypt, counting on taking possession of her; you had imagined that she was peopled only by cowards, you who yourself are nothing more than a drum filled with wind... You abandoned your soldiers in the wastes of Egypt, and their tombs opened up beneath your every step. May God inspire you often with such plans; they cause the ruination of Christendom, and Egypt will no longer have anything to fear from its fury.'

Children so taught will see that truth can have many facets, and that the belief that one side alone possesses the Truth is dangerous and has been a source of intolerance, misunderstanding and even hatred many times in the course of history.

But the above example of the development of objectivity has been taken from a distant past where a serene judgment is too easily come by. We must set the problems of the past vividly before the children, and trace from them their effects on the world in which they live to-day. In the course of the experiment on education in international understanding, conducted by us at the instigation of Unesco, we chose, amongst our centres of interest, the question of slavery, the absolute negation of liberty. We embarked upon racial problems — on the condition of Africans and of the negroes in

North America, and here too we showed our pupils documents for and against racial equality, so that they could examine and discuss them and arrive at their own conclusions.

There are grounds for expecting that the freedom which one has acquired through one's own efforts, and attitudes and convictions which one has adopted independently, are likely to be profound and lasting. In a world in which the forces of propaganda, oppression and revolt, vested interests and the power of the passions have been increased rather than

lessened by the radio, press, cinema and television, it is more important than ever that citizens should be endowed with a critical spirit and independence of thought. They should have the capacity to submit their personal wishes to the demands of solidarity, but in full consciousness of why they are doing so, and not under the compulsion of a herd instinct. That is why active, instructive, democratic procedures in schools are essential if one hopes that liberty and solidarity, understanding and brotherhood, may keep in step and embrace the earth.

On Teaching Children to Think

Edgar S. Bley*, Head of the Middle School, New Lincoln School, New York City

ALMOST any school today, if asked for a statement of aims and purposes, will place the ideal of *teaching children to think* high on its list. Few schools can point to much in their curriculum or methods, however, which patently leads toward such a goal. This is no historical anomaly. It is a direct road from the past, somewhat muddied here and there by what sociologists call culture lag. For we must remember — and it is hard to remember — that the idea of teaching children to think for themselves is hardly older than this century.

In most cultures, from the beginning of time, education had but one purpose — moulding the young so as to reproduce the old. In primitive societies even today, the aim of education is not to open but to close the mind's eye. Otherwise, the young person might observe new phenomena, experiment with new methods, flirt with new ideas. If you were to look at the *devil tree* objectively, you might discover it to be merely a tree, unable to strike of its own volition, pursue you down dusky paths, or cause disorders of the liver or the spleen. This would, of course, be wrong. Only the old is right, and the old way is to fear and avoid the devil tree.

More sophisticated societies have, from time to time, risen above this condition. Their superior premise was this: Until you *know*,

you must not *think*. Speculation, for the young, is mischievous, and for most people it is idle; but for a select few it is permissible — only in the proper season.

In educational systems evolved along these lines, children are taught, from the age of six to eighteen or twenty, to accept blindly the knowledge, and error, the conceptions and misconceptions, the patterns of love and hatred, life and death, which their ancestors have accumulated. Then, finally, if their I.Q.s are high or their families substantial, they go on to the university. There, with luck, they may rub up against some professor or fellow student who re-ignites the embers of their native curiosity, and so they begin, patiently or impatiently, to learn to think.

Thus Socrates succeeded with several dozen youths, persuading them to observe, to speculate, to discover and to create — to divest themselves little by little of the garments of blind acceptance, rote knowledge, and bigotry, in which their enlightened society had so painstakingly clothed them. Since this intellectual undressing occurred in public places, Socrates was prosecuted for encouraging indecent exposure.

Even today there is some danger in persuading youth to unlearn the traditional errors taught in childhood. But the purpose of this paper is not to discuss the bootjacks which may help young adults to kick off the pinching boots of conformity into which they have been stuffed

* With grateful acknowledgement of the help I have received from Mr. Robin Rae, and other colleagues at The New Lincoln School, in learning much of what is here written.

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as children. We are considering the great educational revolution of this century which aims to teach children how to think while they are children. The search is not for a few thousand Socrates to undo the damage, but for a few million Rousseau's, if you will, to prevent the damage.

SOME MEANS OF TEACHING CHILDREN TO THINK

In this paper, to think means quite simply the following: To consider data on their own merits, differentiating to some extent between the particular instance and the general class; to strive toward inducing generalizations from related data; to consider such generalizations as working hypotheses, subject to evaluation. Stated negatively, I mean the avoidance of over-simplification, stereotyped judgments, and the massing of unrelated knowledge.

A school organized to *teach children to think* does so, in one way or another, almost every moment of every day. I will therefore, within the space permitted, consider only three aspects of such teaching:

Observation, or using the five senses,

Experimentation, or arranging material for controlled observation,

Discovery, or the achievement of generalization, subject to evaluation.

OBSERVATION

Until you can see for yourself, you cannot begin to think for yourself. Very little children observe acutely, constantly. They look, listen, taste, smell, and, perhaps above all, touch. They sample the world as though it were new — which it is, of course, for them. When they come to school, this predilection should be encouraged, broadened in scope, refined in technique. It rarely is. More often, formal education tends to stifle curiosity, and the habit of observation is gradually but forcibly curtailed.

In an analogy above, I spoke of a primitive society in which children were discouraged from 'looking objectively at the *devil tree*'. Looking objectively, of course, means collecting and analysing data — but the first step is simply the *looking*. Therefore, merely looking at the tree is taboo. Our schools create a million such taboos. The little child may not

look at snow falling outside his classroom window, or run to see the fire engine passing by. The older child may not look at the slums of his city. The adolescent may not look at the facts concerning venereal disease, or the way of life in an 'enemy' country. The contemporary school does not erect these taboos maliciously or even consciously. It does so through well-meant, misguided efforts to educate.

'Don't look out at the snow! Look at your book. You must learn to concentrate!'

'It's too bad about the slums, but we haven't got time to go into it just now. We have to learn these eighteen dates in the city's history, the names of these mayors, and all these population figures. They're going to be on the next examination!'

'Certainly it would be valuable to know how the "enemy" live, but before you tackle that I suggest you should first know *all* about life in your own culture. In the meantime, Chapter XXXVI in your textbook gives you plenty of information about the "enemy" for the time being.'

Schools love questions with one correct answer, abhor open-ended questions. Direct observation produces the latter kind, since nature provides few either-or situations. And schools are obsessed with their mission to enlighten the intellect — and consequently value a complex but fuzzy intellectual statement more highly than an accurate physical observation.

I recall an episode in a class of eight-year-olds which had been assigned to observe a common piece of fruit in all the ways they could think of. One boy chose to consider the banana. He read an encyclopedia article on the subject, undoubtedly with a good deal of parental assistance, and came in next day with a small treatise. He told where bananas grow (just names to the boy and his classmates who did not know enough geography to visualize the places). He told remarkable facts about the rapid growth of the banana tree (just numbers to the class who did not know the growth rate of the common trees in their own area), and many other important-sounding facts. The immediate reaction of the teacher (and my reaction, too) was to be pleased with such high-

sounding effort. This, after all, was the kind of research-and-report treatment we expect of children several years older. It was only as we talked it over afterwards that we realized that this boy had failed entirely to follow the assignment — and that while every other member of the class had obviously learned a good deal, both about the fruits they selected and about methods of observation, this boy had learned little.

Furthermore, neither he nor the others remembered long the information he had presented. But I am sure they all remember, as I do very vividly, the girl who said that an apple skin is so smooth that when you polish it hard it squeaks, and the boy who made our mouths pucker as he described the smell of a lemon. In the course of the lesson, the children shared their findings, and in the end had as their mutual possession a formidable list of ways of observing a physical object: appearance, including size, shape, color, texture; feeling, including weight, hardness, brittleness, texture again; and so on, through smell and taste; and many other factors, such as degree of ripeness, state of preservation, etc. In addition, a boy spoke of having halved two apples, one latitudinally and one along the axis — but this will be discussed below.

EXPERIMENTATION

Experimentation in this context is almost inseparable from observation, since it means observation under special circumstances created for the purpose. In the instance of the eight-year-olds who started out with a study of fruit, the boy who cut his apples in longitudinal and latitudinal sections was experimenting. In the course of the months which followed, that class experimented in many ways. They observed countless substances, not only as they found them, but under a growing series of experimental treatments. They dissected them. They boiled, baked and burned them. They froze them. They applied electrical currents to them. They scraped, scratched and ground them. They soaked them and dried them. They stretched and compressed them.

As a result, they learned much about the particular substances they studied, increased

their curiosity about other materials, *and* they learned something about how man satisfies his curiosity by acquiring and organizing knowledge. This is one of the paths to wisdom, and a very different road from the one down which they might have been led had the teacher chosen simply to present the specific knowledge through the written and spoken word, and to force it temporarily into children's memory by threat of examination.

All experimentation does not lie in the realm of physical science, however. Free work with art materials involves experimentation in line, form and color — though not if the goal is to reproduce adult models. Creative writing involves experimentation with language, imagery, ideas. Creative dramatics entails experimentation with human relations, as the children evolve plot and characterization in rehearsing the as-yet-unwritten play.

Experimentation involves first-hand experience. Our school is situated on Manhattan Island, and most of the students live on the island as well. They know before they come to school that it is an island — but they know it in a more meaningful way after circumnavigating it, when they are ten or eleven, in conjunction with their study of urban living. In the course of the same study, they experiment with means of travel in this city, planning the transportation for their field trips by means of subway and bus maps. Two trips to the same general area may be arranged on different transportation lines and the travel time recorded. Of course map-reading may be taught in many ways, but it is experimental only when the result of the reading is tried in action. You can tell children that subways are best for long-distance urban travel, buses for short journeys, but when they reach this knowledge through data they have collected, they have *thought* as well as acquiring a useful fact.

Experimentation, being first-hand, can also capture distant times and places. In New York City almost nobody bakes bread, and for our children bread is a tasty mystery wrapped in cellophane. In studying early agricultural societies, children bake their own bread in the home arts laboratory. Having succeeded in

creating — and eating — their own bread, they naturally question the purpose of the ingredients other than flour and water. They decide, with the help of a teacher, to leave out one ingredient in the next batch. 'Maybe the ancient Egyptians didn't have yeast,' says a child. 'We can try to find out from our books,' says another. 'But if we bake some bread without yeast, we can see whether it looks like Egyptian bread or not. I know we have pictures and descriptions of their bread,' says a third. In the meantime the class has moved from discussion into activity. While they prepare the batter and heat the oven, the conversation goes on. 'Did you ever eat matzoth, the special Jewish bread? I think it's made without yeast. They call it unleavened.' 'What does unleavened mean?' 'I don't know. We'll have to look it up in the dictionary when we go back to the classroom.' Suddenly one says, 'Look! When the Israelites made matzoth they were fleeing from Egypt. They must have learned how to make it from the Egyptians!'

Eventually this class eliminates all the ingredients except flour and water. The product is not very tasty, but edible. 'This must be what the first bread ever made was like,' the class decides. Several months have passed, and in their classroom the group has moved on to other aspects of life in the ancient Mediterranean world, but in their weekly home arts periods the children push this series of experiments in two directions. With a good deal of help from the teacher, they set up experiments to isolate the action of yeast, of baking powder, of sodium bicarbonate, so as to understand the effect of these materials on bread dough. In a different direction, they try cooking instead of baking their dough, and learn to their surprise the essential similarity between bread and porridge.

DISCOVERY

Out of its experiments with breads, the class whose project is described above reached an interesting conclusion. They said, 'Grains can be stored for a long time without any specialized equipment such as refrigerators. They can be prepared in a variety of ways. These foods are filling, nourishing, palatable. When primitive man learned to raise grain, he

had to stop moving about, he needed buildings for grain storage, he needed calendars and eventually records to make farming efficient — and so civilization was born.' This fabulous discovery was made by a group of young children, exactly as it had been made before by historians and archaeologists.

Of course, the teacher had studied history and could have told them this concept. That would have saved a lot of time and the children could have studied six or eight early civilizations instead of just two, in the course of that year. The idea that civilization can be built on grain would have been accepted by the children as a 'fact,' and tucked neatly in between the dates of the 14th dynasty and the latitude of the fifth cataract, studied diligently until the final examination — and then, if not sooner, forgotten.

For these children, however, the discovery was their own. They had put it together by means of acute observation, bold experimentation, and hard thinking. They did not consider it as a 'fact,' but as *an idea* to be tried in other situations, modified as necessary, and perhaps one day discarded if new evidence disproved it. As their own discovery, it stayed with them. It could be applied at future times to many situations — the corn civilizations of Central America, the rice civilizations of China and South East Asia, the colonization of the Black Sea marches by the ancient Greeks, or of the Americas by the people of Western Europe, or of the moon by peoples of the earth.

It is a temptation, always, for the knowing teacher to rob children of the right to discover for themselves. It is easier to tell the concept at the outset, then provide material to support it. In this way, the children always know where they are and the teacher knows where they are going. Things are orderly and peaceful. Where discovery is the object, projects must be somewhat open-ended. The children are not certain as they observe and experiment what kind of outcome to expect, and the teacher does not know whether they will arrive at the conclusion he hopes for. But this is the price of creativeness in any area. Discovery is the reward of thinking. It is also the incentive for further thinking. It is not an end product, but a step on the infinite staircase to wisdom.

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LONGMANS

Thinking in Action

K.C. Vyas, Headmaster, The New Era School, Bombay

Experience is the source of knowledge

an ancient Indian saying

TO-DAY EDUCATION, like all other social institutions, is passing through a critical period. Rapid changes are taking place, some of which should enable man to adjust himself to the new situations created by modern life. Education, which shoulders most of the responsibility for laying the foundations of smooth change, has to find new ways of serving and fulfilling its ideal. Many experiments have been carried out to evolve new methods and to find ways by which real learning may take place among the students. As a result of these, modern educationists seek to enable the child to:

- (a) attain learning incidentally through work and play in situations provided by his teachers because they have educational value
- (b) acquire learning through problem solving activities which arouse his curiosity
- (c) find solutions to problems through self-examination and research
- (d) learn through active participation in projects, and by trial and error.

Lastly, and most important of all, they seek to create and arouse the children's interest.

In our school, all classwork is arranged to help the children carry out these objectives. All possible sources have to be tapped to create among them interest and enthusiasm for the topics studied in the classroom. Children can be helped in their studies by the organization of various clubs. The nature study club organizes nature rambles around the city on Sundays and holidays, accompanied by the nature study teacher or by an expert from the Natural History Society in Bombay. Such rambles help the children to probe into the mysteries of nature and at the same time develop an appreciation for its grandeur and beauty. The General Science club works to promote and

develop a scientific attitude of mind in the young members by giving them opportunities for experiment, observation and trial and error methods. It also enables members to experience the joy of the creative urge and to satisfy their curiosity by working with their hands and tools in the laboratory, using improvised apparatus as far as possible.

Similarly the literature, history and geography clubs provide added activities and allow students to probe more deeply into the subjects. Apart from the usual activities that such clubs carry out, we in our school have introduced a special feature in the literary club by inviting poets to teach their own poems. Fortunately some of the poets have turned out to be good teachers. The students enjoy learning poems from the poets themselves who can give them all the background that led to the creation of the poem. Such experiences prove to be a great thrill to the students.

Another very important educational activity is Camping. Students and teachers are together responsible for organizing the programme and details of the camp. The following is a brief outline of the objectives of the different camps.

1. SOCIAL STUDIES CAMP

Topic: Study of a village near Bombay

Kora Kendra village was selected since it provided scope for studying the village conditions, occupations and life.

Objectives: a. To help pupils collect information on conditions needed for the growth of rice, ways and methods of manuring and so on

b. To study village and home industries handicrafts; their importance in the life of the people

c. To contact village people, study their life in general, to understand their social and cultural life and habits

d. To encourage in the children certain habits, such as concern for others, neatness, orderliness, self-reliance and so on

Preparatory Assignments: An assignment, prepared with the assistance and active participation of the students, outlines the problems which will be studied at the camp.

Activities: a. Interviews with village people to gather information regarding their way of life

b. Visits to paddy fields

c. Nature rambles; study of birds, plants and trees and their relation to agriculture

d. Surveys of the village life, roads, surroundings, sanitation, village school, Panchayat (Local Board), industries, crafts and crops

e. Informal question-answer meetings on the visits to the village, i.e. growth of rice, manure, type of land, rainfall irrigation, Japanese methods, scarcity of food, wastage, economy, substitute foods etc.

Study Circles: The last session of the camp is devoted to the discussion of the materials collected. Study Circles or groups sit separately and survey what they have learned. The teacher goes round and helps them to clear doubts or settle any points of difference. The study circles or groups submit their reports after two or three days, and the leaders collect them in the form of a manuscript magazine which will be read out before the general school assembly for the information of all. The reports of the study of the village submitted by the students have been very encouraging and thorough. Moreover the information thus gathered is remembered by the pupils and they get a clear impression of village life with which no amount of reading material could have provided them.

2. THE OBJECTIVES OF THE SCHOOL CAMP

a. This camp offers students and teachers an opportunity to live together and work in a congenial atmosphere and thus establish a closer understanding and relationship.

b. Subjects which may not form part of the school curriculum, but which are important from a practical point of view, can be taken up for study in theory and practice.

c. The camp provides an opportunity to live a healthy outdoor life.

Preparations include: Parents' meetings, general instructions for the Camp, lists of tools and

materials required, division of Camp work, programmes to be issued to the children.

3. APPLIED SCIENCE CAMPS

Science I: At Aarey Colony (Milk Centre)

a. Principles of Pasteurisation

b. Analysis of milk with special reference to the fats and proteins

c. Tests for adulteration of any kind

d. A study of the connection between food supplied to cattle and the value of their milk

Practical Work: Milking; cleaning, filling and sealing milk bottles; working in the laboratory of the Aarey colony

Science II: Water, lakes, condition of water; study of Bombay water supply

Similarly detailed syllabuses were prepared on the basis of the prevailing conditions at the Camping grounds in the following subjects: Nature Study, Mathematics, Geology, Astronomy, Literature and Art.

4. THE COMMUNITY PROJECT CAMP

Aim: to build up contact with village and work in co-operation with the people

Programme — Health and Hygiene: Spraying D.D.T., cleaning, removing collected debris, putting up soakage pits. A table dispensary for common ailments was set up with the help of the local medical officer. This also provided first aid for the needy.

Building Activity: Road making, road sweeping, free planting and erecting a small katcha Dam across a rivulet for water storage

Exhibition and Entertainment: Health and Hygiene; exhibition of agricultural implements, seeds, manure, soils, pests. Chemical remedies for harmful pests. Camp-fire items include a play depicting the problems of village life — villagers dance and make music for us.

All the activities enumerated above have great educational value. Knowledge acquired by pupils at first hand through activity is deeply impressed on them. We educationists have not yet found ways of evaluating not only what our pupils remember of what is set before them, but the traits they have developed through education which will enable them to become balanced and healthy personalities.

Preparing Children for Life in a World Community

Heinrich Bolle, Headmaster of the Jena Plan School in Obernjesa near Göttingen

I became a teacher reluctantly and without enthusiasm, but now I cannot imagine a more thrilling job. Every morning I am glad to go to school. A conversion must have taken place but I cannot say quite how. There is no doubt that when I was at school our attitude to our teachers was not a straightforward one, and my dearest wish has been to teach in such a way that the child can be as sincere in school as at home or anywhere else.

My feelings of dissatisfaction drove me to travel, and in the twenties I was in Hamburg, the stronghold of the New Education in Germany. Nearly every school was experimenting and it was very interesting. What struck me most was the frank and natural behaviour of the children and their sincere attitude to the teachers. But the teaching-results were meagre.

From Hamburg I went to Leipzig to Gaudig. Here teaching and academic results mattered most. The children spoke with great eloquence, but after a couple of days I noticed a formalism everywhere, and the children's attitude to the teacher proved to be affected and basically uncommunicative. I asked myself whether it would not be possible to combine the naturalness of Hamburg and the teaching results of Leipzig. So I went to see Petersen.¹ In the beginning his ideas puzzled me because my own training had been too traditional. I kept in touch with him during my next ten years of inner struggle, but it was not until 1932, when I attended an Education Week at Jena University, that I really understood him.

The most impressive thing in Petersen's Jena-experimental school was the perfectly natural relationship between children and teachers. The children addressed them with no trace of fear or reserve; they spoke frankly because there was no conventional distance between them. The whole school had the atmosphere of

a community of children and teachers living together like members of a large family. The creation of such an atmosphere was the cornerstone of Petersen's educational philosophy. In the introduction to the first edition of his *Führungslehre des Unterrichts* (Theory of Guidance in School) he says: 'Human relationships will not change unless a thoroughly new way of *serving one another* is accepted by men and women living and working together. This must start in the limited circle of family and friends and reach out to the community life of the nation. 'We do not hesitate to go further and say 'nations'. We can teach or speak about the New Education, international understanding, peaceful co-existence of the people, but I am in doubt about the results unless we practise these attitudes in early childhood both at home and in school.

ROOTS OF PREJUDICE

Arnold M. Rose in a series of articles in the *Unesco Courier*² describes as the main roots of prejudice: *eagerness for advantages and material benefits, ignorance, fear and frustration*. Rose points out that prejudice is learned, that it can be learned by children as young as four years old. The teaching of prejudice takes place in an informal manner; parents teach it to their children by their own behaviour, by their expressions of disgust etc. In a similar way children learn it from their friends, their teachers, their Sunday-school teachers.

Until recently, world-history textbooks did a good deal to foster prejudice between nations. This fact has been noted by numerous historians all over the world and we may be grateful that, thanks to their efforts, children are beginning to get information about other nations which is less distorted by the prejudices of their authors. Schools all over the world should recognize their responsibility to create a relaxed atmosphere of friendly co-operation in which prejudice has no chance to take possession of

1 The name 'Jena Plan' was invented by members of the London committee preparing the fourth international conference of the New Education Fellowship in Locarno 1927, where Petersen spoke about his experiment in Jena. Out of this speech grew, for the participants in the conference, the booklet entitled: *Der kleine Jena-Plan* (Short Jena Plan), 1st edition 1927.

2 June-September 1958

the children's minds. If this is neglected in the primary school, then objective reasoning brought to bear on different subject matter in secondary schools is unlikely to succeed in bringing about the new way of *serving one another*, of serving mankind . . .

THE VILLAGE OF OBERNJESA

When ever I go for a walk through the village I expect to be delayed, by grandparents who want to talk about their grandchildren, by parents about children who were once in school, or are there now, or will be going next term. The little boys welcome me with an elegant bow, the little girls make a well-practised curtsy. After a few words one sees the whole family background. Maybe one notices from the child's behaviour how badly the parents get on with him, how unwisely his grandfather has threatened that he'll be afraid of school and especially of the teacher; in another family one feels that the relationship between parents and children is intimate and that both look forward with pleasure to school.

In a school community which comprises children and parents, friendly human intercourse between teachers and parents can influence their thinking for the benefit of the child. When the parents are unprejudiced children may develop inner freedom, and by establishing a relaxed atmosphere of friendliness we undermine fear and frustration, the pillars of prejudice.

LIFE IN OUR SCHOOL-COMMUNITY

In general I think, schools nowadays wholeheartedly open their doors to newcomers, so that children often feel that the teachers are looking forward to their coming.

The little ones, entering our village school join in a cheerful game or in simple devotion; they recognize that the school is a house in which they feel at ease, in which they can work and are allowed to work, in which they find lots of friends and a few adults who will talk with them, read and write, draw and sing and play games with them, and who will also show them how people live together.

But what about the traditional school? Is it possible to do justice to the child's vitality —

still formless and full of expectation — by means of a curriculum based on separate subjects? Can we cover life itself in teaching separately reading, writing, history, biology and so on? Let us aim higher from the start. Kierkegaard says: 'What is most truly human, no generation learns from the preceding one.' This means that all virtues must be acquired, must be learned, must be lived through in school by all pupils and teachers. I ask again: Is this possible by means of separate subjects? By no means.

The time has come for us to be natural in school. The little ones have such a lot to tell us which is important for them and we should begin to take them seriously. And all have to practise numerous things: humaneness, considerateness, readiness to help others who need our help, obedience to the general rules of well-being of the community, fellowship, sympathy with human beings and animals, gratitude. I have listed those virtues which Peter Petersen counts among the virtues of *solidarity*. Besides, there are virtues of vitality and economy which also must be taken into consideration. They must be learned and they must be practised and school should give space and time for them.

After describing how I feel that school can prepare children for world citizenship, I will try to give a bird's eye view of how our Jena plan school contributes humbly to the development of objectivity in thinking, one aspect of which is objectivity in world-affairs. Objectivity, or incisiveness of thinking, is likewise one of those virtues which must be learned and practised again and again in most different situations, but always in a relaxed atmosphere of friendliness and readiness to offer and accept help.

RELIGIOUS TEACHING

After the Monday morning assembly, in which one of the teachers speaks about some passage in the Bible, we have religious teaching until 9 a.m. We sit in a circle and talk. About what? The boys and girls to be confirmed speak briefly about the sermon last Sunday, one of the pupils asks questions about the meaning of the Bible-verse read during morning assembly. Some thirty or forty 12–14-year-old children seriously discuss with one

another the story of Cain and Abel. 'In so far as ye have done it unto the least of these your brothers, ye have done it unto me.' This group is constantly trying to find practical answers to the question: Who is my neighbour?

WORLD-AFFAIRS IN THE DISCUSSION CIRCLE

I would like to speak in a more detailed way about the discussion circle, which is a very special educational situation. In the rhythm of our week's work we have two of them; one on Monday and one on Saturday.

The discussion circle should be considered as the gateway to life in school. The children just talk, facts are brought forward, often some conclusion is reached, but we seldom discuss a question radically. The discussion circle is not the educational situation in which we strive for thoroughness on one point. This would take much time and prevent other children from bringing into the discussion what is most important for them. From a psychological point of view it offers the children the opportunity to be active. As far as the topics discussed are concerned, they do not stand committed,— as they do in their groupwork and especially in arithmetic, mathematics and German lessons.

Normally the children start telling about something they have seen out of doors:— At Hunter's Mountain four roes died; one of them had a broken back, one was wounded and two fawns froze to death. One of the boys shows a starling frozen to death and another boy a sick blackbird. Then the discussion changes; one of the children tells about the lives of negro women and another about ancestor worship in Japan . . . These are just a few examples picked out at random from one Monday discussion-circle held recently. The Saturday discussion-circle in that week was quite different. We started planning a musical performance but the boys soon passed on to politics. They read the newspaper regularly and industriously; there are so many complicated questions which puzzle them and which they would like to understand. The knowledge that twice a week they can discuss them together diminishes their anxiety. Does not the political situation look bad for us now? — Why? — Our Parties are going to pieces. — Other boys: Can we rely

upon France? — What about the position of a divided Germany in the world today? — Wasn't the Saar-territory decided about long ago? — I can understand the Moroccans. They also wish to be free. Is this to be compared with the liberation of the Negros by Lincoln (they then compare people living in colonies with slaves).— All Mohammedans unite and will not be governed by others. — All Mohammedans were united once and they marched on as far as Southern France. Did they break up afterwards? — I have read that the Turks are very brave soldiers because of their religion. Can you explain this Mr. Bolle? I would like to know more about what they call 'Kismet' — we say 'destiny' don't we? I tell them that next Wednesday we will put in a period when I will first tell them about the people in the colonies of France and England and then about the religion of the Mohammedans. I have hardly finished when other questions arise: Didn't Stein liberate the Boers? Could we perhaps do some group work on it?

Group work does justice to the children's natural wish to work, to their individual capacities as well as to their desire to co-operate in an atmosphere of fellowship. They ask and declare, they interchange ideas, they take advice from one another; some express their wishes and at the same time concur in the proposals of others, they give and take at the same time, they assign tasks, they give them to the bright child and to the less gifted one according to their capacities. This kind of group work is only possible in a relaxed atmosphere which is founded on friendliness, an accommodating spirit, readiness to help, responsibility, good fellowship, peaceableness, considerateness, accessibility and reliability. Each child co-operating in a group is fully accepted as 'fellow'. Group work, like the other educational situations in the weekly rhythm, and unlike the traditional more or less stiff curriculum, offers manifold opportunities for free discussion of all questions arising. It leaves little place for hostile feelings, for fear and frustration.

The virtues which are especially manifest in group work are fundamental for our school. We consider preparation for living in a world-wide community to mean steadily widening the circle

of practising what is 'most truly human' (Kierkegaard). The children practise what the Indians call the 'good life' in an informal and natural way; and consequently, though not displayed anywhere, it is felt everywhere. Nor do we stress the special importance of any subject, any topic or any educational situation. Consequently we have not a special period for world affairs. Through the discussion circle we open the doors to life and it rushes in as soon as the children have informally taken their seats. And there the questions and communications come about nature-study, sport, inventions, discoveries, politics and so on. At times of great international tension the latter may predominate. They come in as soon and as far as the children feel a real need to bring them in. Their interest need not be stimulated. They take a lively interest in local and national as well as in world affairs.

The examples given above may give some impression of the variety of problems in world affairs the children were pondering over in a special discussion. They discussed them in a very courteous way, observing the rules which underlie our community-life in general. They try to put themselves in the places of the people discussed. (e.g. I can understand the Moroccans) which may show that their standpoint in world affairs is fairly mature or objective.

But recently, when discussing the Russian proposal about Berlin, the atmosphere was a bit different. The children endeavoured to be objective but the very theme itself agitated them. They felt themselves that their discussion this time would not lead to anything real, and they could not help showing their uneasiness about this. Some boys spoke in a self-confident way, others did not hide their uncertainty. Their voices were not as controlled as normally and finally one of them asked me: 'Do you think that another world war might break out if they do not reach an agreement, Mr. Bolle?' 'I do not think so,' I replied, 'But the situation does much harm to the happiness of many people's lives.'

These children's homes are within an hour's walk from Friedland, the reception camp for refugees near the iron curtain. The most burning world affairs are so to speak their

home affairs. Some have relatives or friends 'on the other side' and so have the teachers. The measure of objectivity in world affairs that a school is able to develop in children may to a large extent depend upon whether the pupils and teachers speak from a background of impersonal information through books, newspapers, broadcasts and so on, or from their first-hand personal experiences. Problems in 'home' affairs cannot be tackled by objective reasoning alone. Here first and foremost an appeal should be made to those virtues which constitute the good life in human society. In a similar way Petersen concluded his *Führungslehre*:

'The German of the future and his new value among the peoples of the earth will depend upon the degree to which in the German individual, in the German nation, the attitude of serving one's neighbour and mankind become manifest. But does not this hold good for everybody in the world, for every nation in the large family of men? And is not the achievement of this high aim the responsibility of every school, is not it everybody's business?'

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Confidence - The Basis of Objectivity

R. L. Murray, Headmaster, Public School, Grose Vale, N.S.W., Australia

ABOUT eight years ago, when the fifth and sixth grades of the primary school were learning of the extension of the franchise, the children were asked at what age they thought full voting rights should be granted to citizens. They were told to think about this question and be ready to discuss it in a week's time. Of the eleven children involved, all thought that twenty-one was the best age — not one favoured either a lower or a higher age. After this response, serious thought was given to the development in pupils of an individual approach to topical questions, and the encouragement of a questioning attitude on their part to the opinions commonly held by adults. It was patent that the pupils, knowing that the law considers twenty-one to be most expedient and wise, accepted this figure without question, and believed that the *status quo* in this matter should not be upset. Following this line, it was found that almost without exception the pupils held to the current view in most social aspects of our life. Even where some of the children felt that change and some improvement could be made, little attempt was made to hold to that view; grown-ups know best seemed to be the attitude of all.

Without a doubt parents deliberately encourage this — it avoids argument and explanation, and fosters prestige. Within the school, too often the teacher follows the same line for the same reasons: it saves time, always so precious, and lends weight to the teacher's opinions on all matters whether they are open to doubt or not. It was felt that a deliberate attempt would have to be made to break through this and that the first step would be to build-up the pupil's consciousness of his own importance, and enhance his own opinion of his own ideas. At the same time I would have to take steps to encourage initiative and develop self-reliance and then, only then, inculcate if possible an attitude which would query all phases of our society. While they would have to conform very often when they would rather not, they would be ready and anxious, on ap-

proaching adulthood, to bring about changes they felt desirable.

This school is a small one, the headmaster and one assistant, with an enrolment of between sixty and seventy. The district is a purely rural one, no shops, no church and only a Post Office to give it a name. The headmaster takes the four upper grades, the pupils leaving the sixth grade at about twelve to attend the secondary school seven miles away. In such a school as ours few disciplinary problems arise, there is a family atmosphere and the relationship between pupil and teacher is quite a close one. But it does not follow that a democratic spirit will prevail — many a family acknowledges and reveres the father who, in this year of grace, still makes all decisions and whose word is law. Was our school such a family as this? In what ways was it truly democratic? Did the children make any of the decisions? Were all the rules edicts issued by the Head? Were perhaps some of the rules needless? In what way, and in how many ways did the children actively participate in deciding what should be studied? And if no freedom could be given in this, were the methods to be adopted in the studies discussed and chosen by the pupils? These were some of the questions that were posed. The answers to them made it apparent that vital and drastic changes were needed, and a start was made immediately.

It was found that although in such a school much less regimentation is necessary than in a larger one, there was still far too much. The pupils changed over quite easily from marching in and out, to walking without being marshalled in any way. Instead of the teacher being in charge of this, a pupil, selected as leader by the rest of the school, controlled or supervised all such movements. It was soon apparent that no real supervision was necessary, the self-discipline involved in entering and leaving the classroom brought quite startling results. Each child had to think of the others if a wild rush was to be avoided, and this led to his giving thought to them in other spheres.

It was much easier to choose topics for discussion, what games, should be played, and so on, since it was apparent that others had to be considered.

A School Council comprising all pupils in the upper section was formed. Office bearers were elected and this Council, meeting fortnightly, or more frequently if decided necessary by the executive, discussed and formulated the rules that were found desirable. Penalties were laid down for breaches, and pupils were elected to control certain aspects of the school life. Some of the decisions did not have the support of the headmaster who on occasion pointed out his objections. But since a school is much more the pupils', who are compelled by law to attend, willy-nilly, than it is the headmaster's, who gets paid to attend, the latter should not find it difficult to give the children free rein. This management by the pupils themselves was most important. Because they now had a voice in the manner in which they should conform while at school, each gained in importance and each felt that his own view as to the wisdom or otherwise of certain action was not disregarded, even though it was not always accepted. The system was expanded; different leaders were selected for each week, by each grade, right down to the kindergarten level, each child securing a turn and thus getting experience in both the joys and the difficulties of leadership.

The immediate outcome of this practical democracy was an improvement in the tone of the school. I discovered that the pupils could run the school much better than I could, and it gave me time which could be used much more effectively. The discovery by the pupils that their own ideas could function easily and effectively without the active participation of the teacher raised their self-esteem and granted them increased confidence. This was the first step towards a critical approach on the part of the pupils, an awareness that their own ideas might quite easily be practical and worthwhile, even if unusual.

It was discovered also that a much larger share in the planning of a course could be granted to the pupils than was previously thought. Least of all in arithmetic, but very

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CAPITAL FUND APPEAL

To meet the requirements of the new register of independent schools our premises must be altered and extended — or we must set up house elsewhere. An appeal for funds is therefore being launched and it is intended to form a trust to manage these. A minimum of £ 5000 is required.

Known friends of the school will receive notice of the appeal. Would anyone else who is interested in the fate of a small experimental school that is really comprehensive — everything from food production (a small mixed farm) to the arts; plenty of time and opportunity to practise and learn by living and doing and making; adults and children in reasonable proportion; an attempt at responsible freedom and self government for adolescents; — please write for a copy? The Scottish Education Department is very well satisfied with the work we are doing; but we must conform with the newly introduced regulations for school premises.

John Aitkenhead

largely in social studies, and almost completely in the study of natural science and in art work, the pupils were able, by discussion with the teacher, to plan the term's work, and this resulted in a much stronger effort because of pupil participation. In some cases it was possible to allow a minority group to plan and follow a separate course and, instead of the confusion that I had feared, I found that the work proceeded much more smoothly and effectively. This proved that much of the teacher's time is usually taken up by the effort to keep all children usefully occupied — especially when taking four classes simultaneously.

Motivation is patent when the child's own interest dictates the work to be done. Children's enthusiasm would too often lead them to give up their own time from the playground in pursuing their interest in a topic, and sometimes the pupils would have to be discouraged from doing too much homework of their own setting. All this added to the child's sense of achievement, and often surprised him by a discovery

of talents he did not know he possessed. The amount of work done was also surprising. Participation by the pupils in the planning produced a development and growth of initiative that was not apparent before. The ease with which pupils improvised in carrying out self-appointed tasks was surprising to one who had in the past been the only one to make this effort. Thrown on to their own resources, it was often discovered that children, eager to work, overcame obstacles that prevented them from making progress.

All teachers know that the slow-learners and the not-so-bright pupils acquire an acceptance of failure after a few years of schooling. Often, despite earnest effort on their part, they continue to come well down in the class at examination time. To counter this, place in class was abolished, and then all numerical marks for tests. A grading system was adopted which, while giving the teacher's estimate of the standard achieved in each subject, either A, B or C, gave another grading, also A, B or C, indicating the effort and interest shown. Parents and pupils alike now know that the more important mark is the second and that a CA is more meritorious than an AC. Because of this method of grading, the slower pupils are not branded as 'tail-enders' and their effort in class is recognised even if their ultimate results do not reach the level of the brighter pupils. By this means it is possible to cultivate in them a sense that they are just as important as the pupils they suspect are more clever, and at the same time to prevent them feeling that their own efforts are not as creditable as others. This certainly makes them more ready to express individual views that they know are not held by others.

So much mediocrity is engendered by a fear that non-conformity is something odd, and that the majority is always right. More often, of course, it is the brighter pupil who has the unusual slant on an event or topic, and if he feels sure of a hearing, he will voice his ideas. But, unless the average and less-than-average are willing to listen and make the effort to hear the ideas, there remains little chance of a change in the more normal viewpoint.

To encourage children to be true to them-

selves and express what they think, irrespective of what is generally thought, no subject is so useful as history. Pupils very readily come to see the dangers of accepting generally held ideas with little critical thought when they learn of the changed views of society over the past 150 years relating to slavery, to the underprivileged, to animals, to the sick, to the employment of labour. When they discover that a more enlightened attitude by society towards these came only after long and bitter campaigns by those who did not concur with the general view, and that, had they been living at the time, they might very easily, if they had not been particularly careful, have opposed changes, they begin to see how vital it is that new ideas be looked at and judged, not on what now exists, but rather on innate qualities.

An interesting aid to achieving this is in studying the comments on and reactions of the press to proposals for changes in the law which have subsequently been adopted and in time accepted willingly by society. In New South Wales we suffer from a one-sidedness in the political leanings of the daily papers and this makes it difficult for two contrary views to be publicised adequately. It is all the more important that children learn of the calamitous and dire predictions that were made when proposals were made in the past to introduce, for example, a Government bank, insurance for injuries while at work, a free health insurance plan, unemployment benefits. Even at the primary level, children can learn that the Press besides reporting facts, indulges in propaganda and specious pleading.

Children of ten and twelve can engage in discussions — which I believe at this level are more useful than debates — on such topics as capital punishment; raising of the school leaving age; safety measures on the roads, especially for bicycles; the value of comics; television. The value of the discussion does not lie in the quality of the ideas expressed but rather in the stimulation of every pupil and the encouragement given to the expression of each pupil's own thoughts. In such discussions it is possible to see the growth of the enquiring spirit and the refusal to accept an idea simply because it is the generally accepted idea.

To sum up: there is little hope of children in school learning to adopt a critical approach unless they first of all learn to value their own opinions. This can best be brought about by increasing opportunities for freedom and the development of self-reliance within the classroom. This process will develop also the initiative of the pupil, a respect for minority opinion, and will teach him to listen to and weigh the opinions of others and come closer to making objective judgments for himself.

When this takes place within the classroom, it becomes the training ground for a wider experience at both the secondary level and in citizenship. But the climate for such experiences must be deliberately brought about by the teacher; our heritage and tradition of the classroom tends towards conformity, acceptance of the *status quo*, blind acceptance of authority and a complete disregard of the necessity to develop in the pupil self-esteem, self-reliance and individual judgments.

Parents Learn to be Objective about a School

G.D. Weerasinghe, Headmaster, Ananda College Primary School, Colombo, Ceylon.

ALL PARENTS and guardians had been requested to be present at the school medical inspections, so I kept the day free and accompanied my twelve year old daughter Manel to school. When we got there at about ten minutes to eight, the teacher had already arrived and was busy decorating the classroom. Flowers brought by early arrivals had been arranged in vases and the red roses taken by Manel were gladly received.

Sharp at 8 a.m. a bell was rung and the children went in line to the large and spacious assembly hall, where they sat according to their classes. A Buddhist monk arrived and all the children stood up and repeated Pansil — the five precepts — normally recited before the beginning of any important work. The children then sat and the monk narrated a *jataka* tale — a story of the life led by Buddha in a previous incarnation. The children listened with rapt attention. A moral was drawn from the story and the children learnt that doing good will be rewarded.

The children returned to their classrooms, and after the roll call, a school servant brought a bottle of raw cod-liver oil. Without ceremony or fuss the children lined up and the servant poured a dose of the oil down each child's throat. I was told that the cod liver oil was made available to the children because the School Medical Officer had noticed that most of them were under weight, and as a result of taking the oil the children seem to catch fewer colds.

Watching the children at work, I realized that in recent years there had been a remarkable change in methods of teaching. In the past, the education imparted in almost all our schools and colleges was purely academic, relying mainly on text-book knowledge. But in my daughter's school I found that the number of text-books had been considerably reduced and to a large extent supplemented by 'activity' methods. The function of the school and the teacher is to develop each pupil's particular aptitudes and all the children in Manel's school were encouraged to work along the lines for which they have a natural bent.

In Manel's school, learning is by doing, for the teacher believes in the maxim that the hand helps the brain. All children in the class were busy with various activities and their interest remained alive as they worked on a project. The project that day was Vesak — the day the great religious teacher of the Buddhists was born, attained enlightenment and died. This is their greatest festival. The houses are decorated, Vesak greetings are sent to friends and relations and the day is spent in acts of piety. Manel and her class-mates were busy with preparations for this festival. They were making Vesak cards — similar to the ones sent during Christmas. The Number lesson, which during my school days was dull and uninteresting was made very lively and real by the sale of these cards in the classroom shops — in some instances allowing discount for imaginary cash dealings. The

preparation of Vesak lanterns not only taught the children to make useful and saleable articles, but also showed them the value of careful and accurate workmanship.

The main aim of the handwork lesson was not to make the children craftsmen. While painting pictures or making some toy, children were encouraged to remember and thus to 'fix' what had been taught by the teacher, and at the same time they acquired skill in measurement and construction. The teacher told me that handwork is the chief teaching device in practically all the subjects of the school curriculum, for no subject has a closer contact with the daily needs of life. Nevertheless I was told that some foolish parents felt that in making things, a good deal of valuable time was lost by the children. Although I had been earlier of the same opinion, after seeing the children at work — using their hands so that even the dumbest child could take an active part in the class, I was convinced that a substantial amount of knowledge resulted. My daughter told me that the lantern she made will be used to illuminate our home during the next Vesak day celebrations.

Based on the project Vesak, a ballet in Kandyan dancing — a native dance technique of Ceylon, was being produced. Through the opportunity to study art, poetry and music, the children of my daughter's class were made conscious of beauty. At the same time by teaching them to sing to music, training the ear to recognise harmony and melody, introducing gradations of tune to reflect the mood of the verse, it is possible to teach young children the discipline essential to the growing child.

I was charmed to find that Manel had a leading part in this play which the children were staging. The cast was drawn from the various classes, and the teacher gave me a pattern of the costume my daughter was to wear. I was told that the Kandyan Dancing instructor comes only once a week to train the children, and I was sorry not to be able to watch the dancing classes. But the teacher assured me that there would be a public performance of the ballet during the Vesak season, and that if I did not see the rehearsals earlier, I would be able to attend the first performance. For this show an

entrance fee would be charged, and the funds realized would enable the school to buy more musical apparatus.

By now I had been to a Number class, an Art and Handwork class, and had seen the arrangements for musical appreciation, and was pleased to notice the great strides that modern teaching methods have taken. I was anxious to watch a reading lesson but was told that the School Medical Officer was ready to examine my daughter's class.

As a result of the efforts of the Schools' Health Services, the children of my daughter's school are examined annually, and their health has subsequently improved. Parents are invited to these medical inspections so that they can state definitely the previous illnesses which the children have had. Any defects found can more easily be remedied with the co-operation of the parents and guardians.

According to the Medical Officers, the commonest defect noticed in school children of Ceylon is malnutrition. It goes without saying that health and education are both necessary if we are to build an intelligent and virile future generation, and, looking at Manel's classmates, I was amazed to hear that most of these children are below normal weight, and that one in every three school children in Ceylon suffers from malnutrition, including the children of upper middle class parents. The Medical Officer said that malnutrition was due as much to ignorance as to poverty, and that its incidence can be considerably reduced by a knowledge of food values. The doctor told us that malnutrition leads to general ill-health, lowered bodily resistance and a greater liability to disease, and because of this, many children appeared to be backward in their studies and listless both in and out of school.

I was happy to hear that in Manel's school, malnutrition is quickly disappearing thanks partly to the daily dose of cod-liver oil. There were also other defects in the children examined, including enlarged tonsils, ailments caused by lack of vitamins, and worms. Due to the excellent work done in the School Dental Clinic, the number of children with dental decay has been appreciably reduced. I am pleased to say that owing to the care and attention of the

Dental Nurses, toothache and allied ailments in my child have disappeared.

It was now nearly one o'clock and at the next bell the children dispersed. I went home with my daughter quite satisfied that she is receiving a full education in her school, and to me, it had been a wonderfully instructive morning. Lessons are no longer a drudgery to the little ones, and school is a happy and

pleasant place, void of the fear which in old fashioned schools was caused by corporal punishment. The children are now happy and contented and the School Health Services have improved their health. The activity methods adopted in our modern schools have revolutionized school work, and truly this is a New Era for children both at home and in school.

Freinet's Techniques for Printing at School

C. Freinet, Head of the Institut Cooperatif de l'Ecole Moderne, Boulevard Vallombrosa, Cannes

THE PRACTICE of printing in school seems strange to teachers and parents who meet it for the first time. 'What', they say, 'You get your children to print their own reading matter? But what a waste of time.' Teachers who know how to organize their children's working time — surely the teacher's role — do not waste time. Furthermore, printing at school is not only a matter of printing; one cannot separate it from the other techniques — free writing and inter-school correspondence, with which it forms a whole.

FREE WRITING

This is quite simply what any child writes when he wishes, and on a subject which he is longing to write about. Here he describes the many things that happen in his life at home, at school, in the streets or in the fields; the village fête, the small animal he has found in the woods, the ships that he can see from his window, his father's car, or his big brother's military service. When in 1924 we first began to get our children to write freely thus, we found ourselves at loggerheads with a whole theory of education: 'Children's nonsense!' people used to say to us. 'Haven't we got passages from the great authors in our class readers which are models of style and highly interesting?' People occasionally still say things like that, and perhaps some of my readers are muttering to themselves at this moment, shaking their heads sceptically. No one doubts that passages from the great writers are more 'interesting' and more 'literary' for adults, but

they are entirely remote from the everyday life of the child. They are an enclosure into which he never strays. They are beautiful, but for our purposes they are useless, whereas our children read their own 'nonsense' eagerly. We have conclusive proof of this. Those pupils who have rebelled most against traditional teaching are captivated by reading matter made specially for them, by these compositions which enable them to find their feet at last in their own world, and which at last speak their language. Backward children, troublesome ones, those who always sit half asleep at the back of the class, wake up and begin to talk and to write. They have at last found a need to express themselves, to learn and to *work*.

By now, even high officials in our French ministry of education approve the practice of free composition. This is no gift from heaven but the result of a slow and obstinate struggle. If free composition has won its way little by little in thousands of classrooms it is because it has proved its worth.

INTER-SCHOOL CORRESPONDENCE

Free writing offers riches which cannot be exploited fully and methodically except in the course of inter-school correspondence. We did not invent this technique and it is used in schools which work quite differently from ours, but we have adapted it to our own needs and it plays an important part in our educational practice.

These compositions are written, set up and printed (as we shall see later) and sent to the

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schools which are in correspondence with ours. A renewal of interest is born from this exchange, a mass of material to be studied. Geography is learnt far better from the compositions of our corresponding schools in the Juras or the Pyrenees than from Geography text books. We learn to understand in a living way the lives of the miners in the North or of the Breton fishermen, by reading compositions written by the children of miners or fishermen. The school correspondence brings the teacher each day his harvest of questions and answers.

Free writing gives a new dimension to this inter-school correspondence for a very simple reason. School correspondence as practised in certain traditional schools soon turns into a personal exchange. Friendship between two children from different regions or from different countries has real interest, but does not bear much fruit in our classroom and has none of the real pedagogic value of our sort of school correspondence. In our schools we leave the domain of purely family news and enter that of culture and of a broader world. We ask

each other: 'How do you build your houses?' 'What trees grow in your parts?' 'What do the factories in your town make?' 'How do you gather your harvest?' From the richness of the replies, we gain a wealth of information. Using this correspondence as a starting point, teachers can extract problems in arithmetic, grammatical exercises, science lessons and even history, for the correspondents often send historical documents such as cut or polished flints, coins, medallions and so on.

PRINTING

You may think that we have got a long way from printing, and that, after all, without it we could still adopt free writing and inter-school correspondence. Some schools are too poor to use printing, but you can be sure that they will begin to do so as soon as they can afford the equipment. For printing is the mainstay, the material basis, the essential tool of our teaching. Each morning all those pupils who have written free compositions read them aloud to everyone. The whole class votes on which should have the honour of being printed. The printing itself is done as a group project and at the end of the month all the work of each group is collected together to form one number of our School Journal. The Journal is sent to several of our corresponding schools, situated preferably in diverse regions, and in this way each class establishes links with several other schools. The fact that the texts are printed enables us to make many exchanges and thus gives our correspondence greater richness.

But that isn't the whole story. For what are these journals but real reading books? They do not always have the high literary tone of the anthologies, but on the other hand they have that mysterious and irreplaceable light which is life itself. If you want your children to learn to read, they must *read*. They will read a great deal more willingly from material which speaks their own language. Our pupils read a hundred times more than do those in traditional classrooms because they want to read, because they feel the need to read. How can they help learning to read quicker and better than the others? A child will not try to understand what does not interest him; his effort

to read will be proportionate to his desire to do so, and nothing can arouse this desire better than the voice of a friend from afar, speaking his own language, coming up against the same difficulties and laughing the same laugh.

If you want your children to learn to write well, they must *write*. They will loathe writing if you make them copy, but if you suggest that they should write about all the adventures of their daily life their eyes will begin to shine. If what they write has a good chance of being chosen, printed and sent to other children, you will find them writing copiously, not as a task done carelessly, but taking pains to express themselves as clearly as possible. A child won't write hastily and leave out words, for he wants to be understood; the need to express himself has become part of his life pattern.

Here then are the essential, living values of a Modern school. Mutual confidence will be the rule between teacher and taught. The teacher is no longer the jailer nor the mandarin that we used to know. He is a guide, a friend, and above all an organizer. The teacher in the modern school is the one who provides all that is necessary for the work of the others, who knows how to answer the questions which are asked, or who knows where the answers can

be found. Certainly he knows how to correct mistakes, but he also knows how to ignore some of them in the light of our achievements. He is no longer the one we fear and hide from; he is the one we go to whenever any difficulty crops up; he knows how to share our joys and troubles; he loves his work and the children who have been entrusted to him.

Thousands of teachers are united today in the Ecole Moderne Française. Well organized groups exist in Belgium, Switzerland, Luxemburg and in countries of Latin America. We shall be very happy to make contact with teachers in the English-speaking world. We have no universal panacea to offer. We know quite well (our whole life is the proof of this) that nothing great can be done without many experiments and without ceaseless retesting of results. Today we offer readers of *The New Era* this account of experiences which have proved fruitful to us. We should like to establish new exchanges with them and hope that they will take up our invitation soon.

ERRATUM. We regret that the name of the joint author of *The Junior School Today*. (February, p. 39), Barbara Rapaport, was printed in error as Barbara Davenport. ED.

News and Notes

VICTORIA SECTION

During October last year, we were very fortunate to obtain the services of Dr. G. K. Cunningham as President for the current year. Dr. Cunningham was former Director of the Australian Council for Educational Research and was one of the founders of the N.E.F. in Australia.

The popularity of the lecture and discussion group on child development, led by Dr. Elwyn Morey, was considerable and we hope that in time other groups may be established.

In December, we were invited to submit considerations to the Committee reporting on State Education in Victoria. Remarks were made about

- (1) Decentralisation
- (2) Pre-school Children

- (3) Student Counselling
- (4) In Service Training of Teachers
- (5) Elimination of a sense of failure that prevails in many children at the present time
- (6) Non-academic Courses
- (7) Raising the School Leaving Age

Several of the more recent committee meetings have been spent in studying the statement of aims and policy of the Australian N.E.F. submitted to all States for comment, and to which the Victorian Section may plan certain revisions.

We are all looking forward to a busy and interesting year to be high lighted by Dr. Peggy Volkov's visit in September for which preparations are well in hand.

R. C. Davidson

PAKISTAN SECTION

The New Education Fellowship, Lahore, in co-operation with the Washington State College visiting educationists in Pakistan, is holding an Educational Conference and Exhibition on February 2, 3 and 4, 1959.

The Governor of the West Pakistan Province will inaugurate the Conference. The eminent educationists of Pakistan and foreign countries will participate. The following three topics will be discussed in the three sessions:—

1. Creative Education in Schools

2. The Child and Mental Health

3. The Discipline in Progressive Education

About a thousand people are expected to attend the Conference. Mr. M. A. Makhdumi, President of the Pakistan New Education Fellowship, will explain its aims and ideas in the Inauguration Session.

The New Education Fellowship, Lahore, is a popular educational body with about five hundred members and associates on its rolls.

Anis-ud-Din Ansari

17th January, 1959

The Psycho-Analytic Study of the Child

Vol. XIII. (*Imago* 50/-) & *Some Reflections on Adolescence*

WE'RE DISTOIBED!' sing the gang in *West Side Story*. When they are accused of 'making the world lousy', they reply without venom, 'That's how we found it, Doc!'

Just who are disturbed? And how disturbed are they? How far have we hypnotised ourselves into magnifying the 'adolescent problem' by discussing this age-group so constantly, by reading the press on the subject, listening to the radio, watching films and television? As a psychiatrist in a child guidance clinic, as a member of a working party on disturbed adolescents, as mother and aunt of teenagers, I too am involved, and I have been puzzling recently about the note of near-panic in adults' reactions — 'something must be done... what can we do?' We find even the statistics ominous. Between now and 1967 our teenagers, we are told, will multiply by at least 20%. School leavers will reach the 'bulge' peak by 1962. And unemployment amongst juveniles seems to be increasing: in the London area, unemployment among boys under eighteen more than doubled between July and August last year; in Nottingham it had increased more than six times. Some school leavers are obviously going to find it hard to get any work, and yet more difficult to find occupations that satisfy them. Naturally, we fear that they will become still more of a nuisance, bored and unsatisfied. What can we do about them? Call committees,

open more clubs, build technical colleges?

Let us see what the analysts say about adolescence, amongst other things.

Every time a new volume of *The Psycho-Analytic Study of the Child* arrives, it clarifies my ideas, and provides me with a starting-point for other and wider reading, from which I return to the *Studies* already on my shelves, as a corrective. This year, Greenacre continues her 'Family Romance of the Artist', but the essay disappoints, largely I think because she appears to base her work mainly on biographies rather than on internal evidence, unlike Weissmann, who discusses G. B. Shaw's childhood and later experiences in relation to 'Pygmalion' and sends us back to Shaw's writing with a new interest. There is also a most stimulating article by Jarvis on 'The Visual Problem in Reading Disability'.

But for this review, I want to concentrate on the papers which throw light on adolescence. Both Spiegel and Eissler contribute technical papers on the psychology and analytical treatment of adolescents, and I will return to Spiegel later; but it is Anna Freud's essay 'Adolescence' which will provide most comfort and enlightenment to parents and teachers alike. One's heart warms to a therapist who can write 'There are few situations in life which are more difficult to cope with than an adolescent son or daughter during the attempt to liberate themselves.' My dissatisfaction with current attitudes to the

'adolescent problem' was confirmed when I read: 'It is normal for an adolescent to behave in an inconsistent and unpredictable manner. . . he should be given time and scope to work out his own solution.' And again, 'once we accept for adolescence disharmony within the psychic structure as our basic fact, understanding becomes easier. We begin to see the upsetting battles which are raging . . . as beneficent attempts to restore peace and harmony.' Miss Freud reviews the analytic literature and research on adolescence, from Freud's 'Three Essays on Sexuality' in 1905, up to the present day, adding observations of her own and of others in the Hampstead Clinic. In her introduction she says: 'Adolescence is a neglected period, a stepchild where analytic thinking is concerned, especially when compared with analytic knowledge of early childhood.' Lionel Elvin has said much the same thing to the N.E.F. — 'although research has been conducted into the interests of adolescents, it has not so far been as decisive in its impact on the secondary school as the study of the developing child has been upon the infant and junior school.'¹

Thus psychoanalysts and educationists are trying at last to fill the gap; and the sociologists are busy too with pilot surveys of various kinds, studying youth clubs, New Towns, delinquent areas. We all ask bewildered questions, but one of the most pressing seems to me to be 'what behaviour comes within the bounds of normal for this age-group, and what does not?' Related to this, 'how far is the maladjustment in youth itself, and how far is it in society? Why does adult society find adolescent behaviour in the mass not only intolerable, but apparently frightening?' Anna Freud makes several useful points, for she understands the parents' dilemma, and appreciates the teachers' despair. Family and school may understandably deplore the adolescent upheaval, since to them it spells 'the loss of valuable qualities, of character stability and of social adaptation'; but the balance achieved during the latency period is precarious, and does not allow for the pubertal increase in and change of drives, so that it *must* be abandoned 'to allow adult sexuality to be integrated into the individual's personality. The so-called adolescent upheavals

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Publication Autumn 1959

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ANNA FREUD & OTHERS

Editors

The Psycho-Analytic Study of the Child

VOL. XIII

The review of this volume appears in this issue.

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are no more than the external indications that such internal adjustments are in progress.'

Since evidence, analytical, educational and sociological, is comparatively scanty for this period of growth, it seems to me at this point worth while considering further (a) the adolescents' own view of themselves and their relation to society, and (b) society's attitude to them; bearing in mind always what Miss Freud says — 'that the upholding of a steady equilibrium during the adolescent process is in itself abnormal.' Obviously, wise parents and teachers have always instinctively known this; but either the lack of equilibrium nowadays is more obtrusive than it used to be, or adults are less able to tolerate and deal with it, judging by the widespread and active concern in the subject.

THE ADOLESCENTS' ATTITUDE TO THEMSELVES AND TO SOCIETY

Teenagers' opinions vary of course from individual to individual and from locality to locality. But broadly speaking, the really troublesome adolescents seem to feel unfairly undervalued, a nuisance to the adult world, with nothing to offer that will be accepted: they consider adult values 'phoney': they find too few interesting outlets for their abounding though intermittent energy, an absence of satisfactory 'causes' on which to focus their idealism. And in their inevitable struggle with parents and parent figures of authority, they do not feel they meet with a definite enough stand: you cannot fight satisfactorily and win (as you must, to attain adult status) if your opponent is as uncertain as yourself, and the ground beneath his feet as uneasy as that beneath your own.

The street gangs who roam about, bored, committing minor but often expensive damage, admit they do it for 'a bit of excitement, to get a laugh: it makes a change.' I quote a lad who was questioned on the radio about his motives for sticking fireworks through letter-boxes, exploding 'bangers' in milk bottles, and so on. These corner loungers are not 'telly' addicts like their younger brothers and sisters, perhaps because their parents are sitting round the set: their money appears to be spent more on

records and jeans than on cinema going: clubs are too few, and often they feel there are strings attached, by the churches or by 'those preaching types'. Most of these lads are, or have been, in secondary modern schools: one Glasgow boy² is reported to have said 'I didn't like it. I could never read or write well enough for the teachers... I liked manual work... something that was going to be of use to you.' His pals either already were or were waiting to be apprentices, but the only ones enthusiastic about and proud of their work were the motor mechanics, a fact that seems to me significant, and to which I shall return later.

Grammar schools have their problems too, however, particularly among the children who do not quite make the grade intellectually; and my impression (it is no more) is that the one-sex school is a factor here: hard study and homework do not leave much time for the casual boy and girl meetings so necessary for this age-group, and heightened sexual interest tends to find outlets that are disapproved of by home and school. Both boys and girls, until they are socially at ease with each other, tend to show off, at times in a-social ways. An adolescent girl, discussing with tolerance, boys' 'silly' behaviour told me 'well, they have to prove they're tough when they don't *feel* they are: there aren't many ways of proving it, so they just go on and on doing silly things — a sort of dare.'

One American high school boy of seventeen³ said that current ethical standards were poor, and that teenagers resented punishment for 'doing the very things our elders do.' Let him sum up for his age-group: 'We would like to... feel that we are not tolerated as pesky nuisances — abided only because in a few years we can be sent off to war — but that as a group we are wanted and can be of use, not only to the nation by bearing arms, but to our states and hometowns and cities.'

SOCIETY'S ATTITUDE TO ADOLESCENTS

The nature of adolescent behaviour, and our own unconscious identifications and projections, have always made this period difficult for adults to tolerate. But there are surely three new factors in the 'adolescent

problem' — the apparent earlier physical maturing of the children, their economic power, and their consciousness (because of mass communications) that they belong to a large, well publicised and labelled group. Their economic power will doubtless be affected by any increase in unemployment, but since the war they have to an incredible extent been paying the piper and calling the tune, thus forcing themselves on adult attention. Colin MacInnes, in a 1958 number of *'The Twentieth Century'*, estimated that boys and girls between fifteen and twenty-three were spending £ 312,000,000 a year in this country. 'With this they can influence English economic — and therefore social — life. For let's not forget their "spending money" does not go on traditional necessities, but on the kinds of luxuries that modify the social pattern' — records, teenage clothes, motor-scooters, radio-grams, and so on. Dr. Mark Abrams⁴ recently put it another way. The *Manchester Guardian* reported him as writing of teenage's (15–25): 'the aesthetic of the teenage market is essentially a working-class aesthetic and probably only entrepreneurs of working-class origin will have a "natural" understanding of its needs.' As the *Manchester Guardian* commented, 'food for thought for the club runners, the armchair pulpits, and welfare workers!' T.V., radio and press all offer mainly middle-class values to the adults: is this increasing the cleavage between the generations?

I would suggest then that there are many factors accentuating adult resentment of these adolescents in the mass — their nuisance value, because they are relatively numerous and will be more so, and because they tend to gang together for greater strength and self-confidence; their power, financial and social; their alien standards which, because they can create a market to please themselves, they are able to flaunt. But far more important than adult resentment is, I think, adult fear and guilt felt towards these youngsters, not, surely, without good cause. What sort of society have we provided for them to grow up in? Let me quote again, this time from an American source:—⁵

'The graph of delinquency shows an undeniable correlation between war and threat of war and the incidence of delinquency... We

are living under the threat of total annihilation... although at the moment in an uneasy truce... Our whole economy and social life is geared to war... Obviously, it is difficult to instill in young people inner controls on aggressive behaviour in a world marked by aggression... This makes it impossible for youngsters... to plan realistically for peaceful, productive lives. It encourages a devil-may-care attitude and heightens anti-social feelings.' And again, Erich Kahler:—⁶ 'Bearing in mind the general condition of our society, how can we be surprised at the frightening spread of juvenile delinquency? Adults are confused... What can we expect in a world of such adults from children and adolescents who need stability and a protection of their delicate growth, a long sleep of consciousness and a very gradual awakening to the handling of reality? Even under the best of conditions puberty is a dangerous age, brimming with emotions, weighted with frustrations; as one of these young gang leaders said: "Seems like when you're seventeen you're crying inside all the time."... Experts — educators, psychiatrists, jurist — seem puzzled by these phenomena. As reasons they often cite lack of discipline, demoralized homes, negligent parents, inept teachers, the influence of comic books. All these, however, are secondary causes; they are themselves rather symptoms of a basic and more comprehensive determinant. It is not the perplexed parents who are mainly to blame, not the poor underpaid and overworked teachers, or the probation officers, youth consultants, judges... The primary source of all these evils is the general condition of our society, a world that has lost all coherence and consistency.'

Kahler is discussing in this chapter the fact that human responsibility, man to man, tends to give place increasingly in our modern world to 'functional responsibility' (the worker to his union, the politician to his party, the employee to his firm — responsibility in fact to a body rather than to a person) which in a conflict of loyalties, can bring so much pressure to bear that the human factor is lost. 'You cannot locate a responsibility any longer'; ultimately, therefore, you are not to blame, 'they' are responsible, 'they' are at fault. Individual man loses his

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stature, and he, and his children, are aware of the loss.

This is the situation in which we all find ourselves, a situation relevant to the adolescent problem, and one which, if only for the children's sake, calls for all our integrity and sanity. We cannot all be heroes, but we may note what Spiegel, in the paper referred to earlier, says about the adolescents' need for new and satisfying identifications which strengthen the ego and enrich the super-ego: 'if law-abiding society does not offer the adolescent adequate ego-ideals in the form of heroic figures, his hunger for them will tend to drive him to the gang.'

There is evidence that success with groups of adolescents, normal or disturbed, follows an adult attitude that takes into account the adolescent needs that we have discussed. Makarenko, dealing with lawless gangs in Russia at the end of the first world war, Aichhorn in Austria during the same period, Homer Lane with his Little Commonwealth, David Wills in his Q. camps, to mention only a few, encouraged the children to contribute to their own community, often by helping them actually to build it: self-respect (and incidentally respect for others and for property), a sense of their own value to society, interest, excitement, creative occupation and outlets for energy, the ability to tolerate frustration and wait for results — all these must have resulted. Crafts were learnt, and skills such as arithmetic and reading acquired because the community task made them *obviously* necessary. With more normal adolescents, today's comparable experiments include Outward Bound and such secondary modern projects as the Leyton ex-

perimental rocket and Chelmsford's open-air theatre: there are many others. But surely, insufficient use is made of most of the boys' overwhelming interest in practical mechanics, so evident in the Glasgow youth club I mentioned, their longing to be linked with the power of the machine, so that their masculine egos are comforted and their need to assert themselves in antisocial ways lessened. One headmaster suggested to me that a craft school or school annexe could turn the dull and troublesome youngsters who were resentfully wasting their last two school years into enthusiastic mechanics. It seems to me that teachers should be able to decide at twelve or thirteen which children would benefit from such a scheme, which are going to be the disturbed and disturbing fourteen-year-olds. Some will need clinical advice and help, of course, and this should be obtained early: it is very difficult indeed either to give adequate treatment to, or obtain placement in a boarding school for, a very disturbed child over twelve. Miss Freud in the essay we have mentioned, discusses the technical difficulties of individual therapy for adolescents, as does Eissler in the same volume: it is this difficulty, together with adult patients' inability easily to recall adolescent emotions (so rapidly shifting, so evanescent) which has led to the comparative lack of analytic evidence of this period of growth. But Spiegel is helpful here. He comments on *normal* adolescent fluctuations of interest, of language and of thought, which is often abstract, useless and at variance with actual behaviour, in contrast to the concrete, earth-bound, practical thinking and language of latency: clearly, this difference must be accepted and allowed for, particularly in school. And Anna Freud contributes a useful summary of some types of *disturbed* adolescent behaviour, showing how 'independence' is often abnormally achieved by (a) withdrawing affection from parents and giving it instead to adults (or gang leaders) with completely different characteristics and standards; (b) turning the old affection for parents into hate, dependence into revolt, admiration into contempt, followed not by emancipation but by guilt and misery; (c) looking for substitute loved ones and, finding none, turning love inwards, so that grandiose

fantasies or hypochondriacal symptoms appear. When these are more or less fixed patterns of behaviour (unlike the fluctuations of ordinary adolescent growth) they are ominous.

Finally, a word about the modern adolescent's apparent early sexual maturity, so often accompanied by emotional retardation. I see many of these children in the clinic, and though of course some require clinical help, many appear to need more what their environment ought to provide, not the clinic. They need to be able to express their tumultuous feelings and ideas to sympathetic adults who have their own standards but will not be shocked by anything; and they need more opportunities to mix freely with the opposite sex, in an atmosphere which neither ridicules nor disapproves nor fears. W. B. Curry⁷, in *Education for Sanity* has summed it up well: 'We all have to learn how to cope with the opposite sex, and we can hardly learn this in a community from which the opposite sex is excluded. As Dewey put it:

"The only way to prepare for social life is to engage in social life." . . . Thousands of children have been made to feel ashamed of perfectly normal impulses . . . One must succeed in making it clear why the impulses must be controlled in the present, without suggesting . . . that they are intrinsically regrettable . . . All I can hope to accomplish is to help them to think truly and candidly; and for that purpose I must be truthful and candid myself.'

Margaret Duncan

References:

- ¹ The New Era: February 1959.
- ² Universities and Left Review, Autumn, 1958. 'Glasgow Adolescents' by Duncan & Wilkie.
- ³ Quoted, according to Kahler, by Margaret Parton in a series of articles, 'Our Lawless Youth' in the New York Herald Tribune, 1955.
- ⁴ Manchester Guardian, 2, ii, 59, quoting from the current 'Drapery and Fashion Weekly'.
- ⁵ Bertram M. Beck, director of the Children's Bureau Special Juvenile Delinquency Project in Washington.
- ⁶ 'The Tower and the Abyss.' by Erich Kahler, (Cape).
- ⁷ 'Education for Sanity' by W. B. Curry (I.B.C.).

A History of Ghana - W.E.F. Ward, (George Allen & Unwin 25/-).

Ghana — or the Gold Coast as it was called until recently — is the scene of the earliest European settlement in the tropics: Christopher Columbus is thought to have taken part as a young officer in the voyage which brought the materials for building the Portuguese fort at Elmina. The history of Ghana is the story of the longest continuous contact between Europeans and Africans. Although the Portuguese had already been displaced by the Dutch, there were four other European maritime nations in the 17th Century maintaining precarious footholds on the surf-beaten coast and engaged in the purchase of slaves for shipment to the New World. Complicated though an account of their rivalries through the 17th and 18th centuries must inevitably be, it makes fascinating reading. By the beginning of the 19th Century only Danes, Dutch and British remained: the former were bought out in 1850 and the Dutch transferred their interests as recently as 1872. The story of the growth of British influence in the last 150 years provides the clearest contrast with the currently popular notions of imperialism: it was characterised

by vacillation and a reluctance on the part of the Government in London to assume any measure of responsibility for the coast or its peoples. It is significant that the most successful and respected Governor — Maclean — took office at a time when all official responsibility for the British settlements had been repudiated and he was appointed by a Committee of Merchants. Only in the 1880's when the French and Germans were entering the hinterland to the West, North and East, was any attempt made to draw frontiers and extend responsibility inland.

But Ward's *History of Ghana* is far from being merely an account of European activities in this part of Africa. Following Claridge and Rattray, he has undertaken original research into the traditions, handed down orally as in pre-Homeric Greece, of African tribes, and these have been used to balance and check the accounts of European historians. It should be remarked in passing that so far most of this research has been concentrated on the traditions of the centrally situated Akan-speaking peoples and that much work remains to be done on the traditions of the peripheral peoples. The result of this balanced approach is that the series of mutual and other tragic misunderstandings which characterised the relations of the

British and the Fantis and Ashantis throughout the 19th Century is described with a thorough sympathy for the African viewpoint. In later chapters the same sympathies perhaps lead the author to condone the British failure, in the face of hostile popular opinion, to carry through effective land legislation and to bequeath to the new state of Ghana an efficient system of local government.

Much of this work first appeared in 1949 under the title of 'A History of the Gold Coast'. It became immediately accepted as the standard work for schools (both within and outside the Gold Coast) and as the best general account available for the general reader. The right of 'A History of Ghana' to continue to fulfil these two purposes remains undisputed. Nevertheless, it must be admitted that the process of revision has not been wholly successful. In new chapters the author deals adequately with the very rapid changes which have taken place in the last decade — no less than three important stages of constitutional development, the accession to independence, the change of name to Ghana, the growth of the Convention People's Party, which did not exist in 1948, to a position of overwhelming strength. The absorption of British Togoland is less adequately

dealt with in a footnote. These later chapters retain the same balance as the earlier ones.

Readers will find more unsatisfactory the author's (or was it the publisher's) reluctance to embark on a more drastic revision of the early chapters so that they would relate more closely to present Ghana, and lead more coherently into the events of the last decade. Some speculation might be appropriate as to just what factors existed (size, economic strength, lack of European settlement, political organisation) which enabled the Gold Coast of all African colonies first to achieve its freedom.

In reading the economic section, the reader is left wondering what incentives there were for European traders like Alexandre Dumas fils to come to the coast between the abolition of the slave trade in 1807 and the introduction of large scale gold mining and of cocoa towards the end of the century. More tribute is due to the activities of the Missions, not only in providing education in areas outside the control of the government but in stimulating a popular clamour for schools. Space might be found in subsequent editions for such improvements by omitting the disputation with other authors on the currently fashionable topic of which, if any, of the present occupants of Ghana form a link with the 10th Century Empire of that name many hundreds of miles to the North. All that modern scholarship

permits me to say at the present time is that there is insufficient evidence to draw any reliable conclusions on this matter and a statement to this effect should be sufficient for a general work.

Michael Ensor

The Antarctic with Notes (12pp)
by Frank Debenham

42 coloured frames. Price 16s6d.

The British Caribbean with

Notes (16 pp.) by E. H. Dale.

42 coloured frames. Price 27s. 6d.

(Educational Productions Ltd., 17 Denbigh Street, London S.W.1)

The four groups of Secondary Modern children to whom this strip was shown all evinced great interest in this South Polar area which had been so much in the news. There were also reactions which suggested that the photographic material was well fitted to its purpose and very clear. In the frames showing the lie of the land, the geology, and living creatures, the careful grouping made the appeal immediate and aroused admiring comment. The ages of the groups were 11 to 12 and 14 to 15, two of the forms selected as 'literary' and two of I.Q. in the lowest brackets. It was very pleasing to find a high level of discussion and a readiness to participate almost equally in all four of these forms. The first frame, however was not clear enough to convey that 'nothing was known of the Antarctic regions

400 years ago'. Immediately followed by a simplified diagram with minimum titling it might have become more than a merely charming antiquity. Two of the classes which saw this strip had done some special work on the International Geophysical Year which doubtless keyed in with it. Yet one felt that the 42 frames cover so many fields of interest and the Notes sum up each of them so effectively that a teacher could use them selectively on formal occasions.

The British Caribbean was shown to four groups and a fortnight later to each group a second time. They had reacted unfavourably to the colour, and the discussions had revealed that the 'everyday life' aspects had surprisingly failed to come across. In our conditions of projection which I am assured are normal, the colour treatment made the images on the screen far from clear. The Notes are less orderly and effective than those on "The Antarctic" although the frames themselves cleared up some of their ambiguities in a way for which one had hardly dared to hope. Moreover these Notes occasionally lapse into banality and the fatuous. One was puzzled by such a linguistic lapse as "...mistakes often arise, none better than..." In spite of the many useful and revealing notions of this complex region which the pictures conveyed, the total effect on the youngsters left much to the "follow-up" work.

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Rudolf Laban

1879-1958

RUDOLF LABAN was born at Bratislava on the 15th December, 1879, the son of a general. His artistic disposition became apparent very early. As a child he drew and visualised the most unusual designs and patterns in space, and as a young man this led him to experiment in many fields, painting, sculpture, stage design, theatrical productions. From arranging group scenes on the stage, it became apparent to him that the moving pattern of human figures was a fascinating study for a life's work.

Laban founded his first dance group and school in Munich in 1910 where he formed his first 'movement choirs.' During the first world war he lived in Switzerland, and returned to Germany in 1919 to form his stage dance group *Tanzbühne Laban*. This new expressive dance had an immediate appeal, and dance schools and groups sprang up all over Europe. Laban himself created many full-length dance compositions, including *The Swinging Cathedral*, *Gaukelei*, *Don Juan*, and *Die Nacht*. These dance dramas established an entirely new art form on the stage, often combining dance, music and verse. He worked out a dance theatre with an entirely new shape for the stage, and was awarded a gold medal for this design.

In 1926 he founded in Würzburg the *Choreographic Institute*, which later on moved to Berlin. After years of research he devised a notation that can record accurately any form of movement as in dance, human action, sport and industry. Laban notation is now known and used all over the world and most of all for notating modern and classical dance compositions. He has published many books on dance choreography, education, industry and the stage, including one on notation in collaboration with his former pupil Albrecht Knust.

In 1930 he was appointed balletmaster at the state theatres of Berlin. Laban himself trained many dancers and dance producers including Mary Wigman and Kurt Jooss.

In 1936, he left Germany because of Nazism,

and came to this country, invited by his former pupil Kurt Jooss. He first stayed at Dartington Hall, where he was given opportunities to work and research.

In Manchester, where he lived from 1942 to 1953, he helped Lisa Ullmann to build up the Art of Movement Studio. In industry he invented new forms of movement assessment and, in collaboration with F. C. Lawrence, worked out tests to assist industrial management and selection tests for vocational training. He also worked with many drama groups, devising movements for actors and producing plays for children.

In 1946 the Laban Art of Movement Guild was formed. During his last years he established under trust the Laban Art of Movement Centre in Addlestone, where together with Lisa Ullmann he consolidated and integrated all his various activities.

S. B.

Rudolf Laban and Lisa Ullmann, Dartington Hall, 1952



Laban at Addlestone

Juana de Laban

ADDLESTONE became *the* home for the searching wanderer Rudolf Laban. When he first saw the grounds he was enchanted with them and their lovely walks. There he planned to meditate, and so find strength for his final work.

I visited him here in 1953, meeting Laban as his true self. One never quite knew who might drop in and stay to discuss and practise the art of movement with him. This place for work contrasts sharply with studios in the city. There are no elevators or narrow offices, no dark rooms, but an abundance of space, sunshine and fresh air. One does not feel the rush, nor the tense drive of competition; here one can relax, learn to know oneself in movement and in real study. When engaged in a discussion with Laban, a walk in a green arcade or by a brook or into a meadow assured uninterrupted conversation. Privacy was omni-present, so that much could be accomplished during an ordinary day. There are only natural fences of shrubs and trees surrounding the estate, but trespassers are unknown.

The village of Addlestone quickly abounded with rumours concerning the movement professor and his students, who danced and studied movement as a profession. They made people curious to meet the man and see him at work. The village storekeeper when asked to deliver something at the studio said: 'Funny thing, this man who teaches movement, why should one want to study it?' He was assured that many a profession depends on the proper knowledge of movement, at which he shrugged his shoulders and turned away — unaware of Laban's amusement, for he was the shopper.

The custom at the Studio seems to be, first a friendly visit but then to work. So one could talk on every subject, then the inevitable tea would appear, and urgent matters such as the comfort of the visitor would be attended to. Then, with a gentle nod, one was dismissed until a few hours later.

One's reappearance found the Studio teachers and student body concentrating on a com-

position which was to be presented shortly. It was an unforgettable experience to watch this next hour's dancing. Several of the leaders in the field performed, not for an audience, but for an idea they wished to develop at a conference. In order to approach it in a unified spirit they moved, made suggestions to each other, played music and listened to Laban whenever he chose to say a few words. There were few words, since one could observe his delight in what he was watching.

In the group was Geraldine Stephenson, a dramatic dancer and choreographer, Marion North, who concerns herself with recreation through movement and dance, and Betty Meredith Jones, well-known for her excellent teaching of children as well as of adults. There were other outstanding dancers, but there was one who seemed to be everywhere and with everyone, she was and is the director of the Art of Movement Centre. A dynamo in movement, very lyrical in line yet forceful in rhythm and intent, was our first impression of Lisa Ullmann. Laban finally dispelled the magic and all gathered exhausted round him to plan the conference. Suddenly it was dark and cool, everyday life returned, and supper was frantically prepared. The best times of the visit were after this when the lighter enjoyment of movement-ideas came forth. Once a box full of all kinds of paper contraptions was brought out; these could be handled in many ways, always resulting in new forms and shapes. Laban would explain that the space orientations formed by these various paper shapes can be utilized by man in his movement.

At such moments one felt his penetrating gaze seeking out the individual, inherent movement qualities of the visitor, and he offered further comments by inquiring into his work. His extensive travels both East and West allowed him to see the world and humanity as a seer might from Olympus. He created a new myth of movement for our century.

He was rather tall, with an impeccable posture at seventy-four. His eyes were steel

blue, his hands always busy illustrating or commenting on a point in the conversation. His clothing was mostly informal. He was kind, full of curiosity, seeking the essence of the matter and vigorously objecting to mere social courtesies. His spirit was alert and he expected the visitor to be interested in his movement findings. His humour often served to bridge a lack of understanding, and he was always ready and able to present his examples so plainly that everyone could understand him. As a child Laban once asked a visitor about someone who was going downstairs: 'What do his movements sound like?' As he received no reply he said: 'like an elephant!' Indeed it was so, the step was slow, heavy and accompanied by a certain thump. Laban not only wanted the eye trained to observe movement, but also the ear, and so, before seeing the person, he asked his question to help himself to make an evaluation of his movement through hearing alone.

During the stay at Addlestone many prominent people came and went, each bringing a new slant to the long talks on movement research. There was Albrecht Knust, his collaborator in notation. It was he who carried the main burden of the furtherance of notation during the war years. He wrote the eight volumes on the history and development of notation as invented by Laban, with thousands of hand-illustrated examples. There are five copies of this manuscript, one of which was presented by Knust to Laban on his seventy-fifth birthday. They took up the thread of their talk from where they had evidently left off some months before.

The memories of walks on the estate remain forever clear. Lisa Ullmann had met me at the airport, and had seen to my comfort in the second floor room, the window of which looked on to a big magnolia tree, full of tremendous blossoms, and beyond it on to a vista of beautiful English lawns; but it was on these walks that we really made friends.

One day it was suggested that we should go up to town to find out from the publisher why the proofs for *Principles of Dance and Movement Notation* were delayed. His earlier publications had been written mainly in German

and French; during the last ten years, however, articles and books were written exclusively in English and published solely in England.

One walk ended abruptly near a clearing of trees; Laban began to gesture and was ready to relate some plan, when a car stopped and we hastened to meet the guest. (What was it Laban had meant to say?) The guest was Sylvia Bodmer, a much revered teacher of dance. I had once been her student, and her coming was one of the highlights of my stay. Mrs. Bodmer had been working with Laban and Miss Ullmann at the Art of Movement studies.

When questions were asked, Laban answered most of them without hesitation. Some of his answers were illustrated in movement, others demanded longer explanations with the aid of the icosahedron. He was eager to hear everyone's point of view and frankly criticised or commended it.

When mention was made of an article I had written, some years earlier, on Movement Choirs, Laban felt more needed to be said, but above all more needed to be done with this particular aspect of movement work in the USA. The topic soon shifted to stage dancing in general, and he praised the work of his former pupil and now world-famous dancer, Mary Wigman. As a co-worker, she was a constant delight to him, and he was more than proud when she had taken America by storm on her several visits. Laban was impressed by the efforts and achievement of Sigurd Leeder, the main collaborator of Kurt Jooss, in connection with stage dancing. He suggested that there was scope in England for much more work on similar lines.

One was humbled by Laban's vast scope and by his knowledge of the various movement trends taking place throughout the world. He kept himself informed about the latest theories, and he experimented with them in practice until he had satisfied his curiosity, then he would return refreshed to his own movement research. He felt that there was room for everyone who wished to contribute to the cause of movement. 'Multitudes are needed', but he warned 'they must stick to it through thick and thin.'

Questioned on the recent ideas of assessing

industrial movement, he referred to another former pupil, Warren Lamb, and stressed the work he is doing and the progress he is making in independent research. He recalled many a heated discussion in the early days of assessment research with F. C. Lawrence who later collaborated with him in writing and publishing *Effort*. A man of vision and circumspection, he sensed the value of Laban's movement work and would battle with him many an hour to prove a point.

Although at the Studio everybody and everything combines in work and play, it was clear that Laban was always available to advise. However he relied heavily on the experience of his co-teachers, on their many suggested ideas. Many problems were delegated to others; discussion and exploration brought a concordance of view which was respected by all. Sometimes a temporary decision was made, pending more practical experimentation which resolved itself into a definite conclusion.

By 1953, Laban saw that much of his work was being successfully carried on. He knew that the many trained people scattered all over the world would continue to teach and create, and perhaps discover new avenues for themselves in this field of movement. He gave his full concentration to the less spectacular side of movement research, devoting more and more time to the investigation of the movements involved in man's various activities.

One of the visitors brought a camera and a few pictures were taken of this memorable visit. But photographic evidence is an unsatisfactory way of recording all that Laban taught in England.

Another time the group in the living room experimented with sound. All sorts of objects, mostly sculptured ones, were placed before us and a lively argument started. Should these forms and shapes be used to produce the sounds we needed, or should these come from a vibration produced by tapping thicknesses or surfaces; or by stretching between a certain span another material, thus giving it a tone, creating a new curve or pulling the object from one shape into another shape? Many questions were advanced and much was discovered, but nothing conclusive, so the

sculptured objects were put away for some other evening's activity. During these exciting hours, filled with eagerness and argument, Laban seemed relaxed and completely at ease, as if he was not taxed by the experimentation as were the rest of the company.

When asked about the intentions of his students after they had finished their movement training, Laban explained that in England the majority will plan to teach, since the demand for teachers is greatest. He inquired whether, in the USA, every student wanted first and foremost to go on the stage, and was pleased to learn that many of them too prepared themselves for teaching. Although he mentioned that there are many more opportunities to go on the stage in the USA than in England, he indicated that stage dancing (which the Americans call concert dancing) was not favoured to the same extent in Britain as in other parts of Europe. Laban felt that modern stage dancing is likely to find increasing favour in England.

Since that trip I have often thought of Laban, pondering on what this man, with his magnetic power, his dynamism, his conviction and creative imagination, means to students, dancers and teachers of movement in the world of to-day and to-morrow.

I recall particularly one talk years ago, which centred on finding a home, a home for his work, a home for himself. He knew he had been fortunate in finding such a home at Addlestone. I took pains to describe to him our ideas of movement and dance as we know them here in the USA. Much could have been accomplished if all who are so earnestly and fervently giving themselves and their time to this modern dance had done more 'puddle jumping' during his life time. This exchange must now be carried on by those to whom he entrusted further movement research. And this, we like to believe, will happen in the not too distant future.

Britain provided the climate which Laban long sought, and in return is the country with the only Movement Research Centre in the world. May the Art of Movement Studio at Addlestone continue to stimulate, encourage and inspire the dance teachers and movement researchers of to-morrow.

The Value I See in Laban's Ideas

Lisa Ullmann

WHY DID LABAN DEVOTE the whole of his life and his great powers to the dance? His own writings enable us to follow him in his vision of movement and dance in which he saw a world where man can find himself and where he can integrate his faculties of doing, thinking and feeling. He wrote most of *Die Welt des Tänzers* — The Dancer's World — before the first world war, and its publication a few years after it was epoch-making. This book contains the fundamental line of thought which guided all his work throughout his life. In it he says:

'The dancer is every artist, many a thinker and, in his unrecognized fundamental nature, every man. It is dance which speaks to us in the poet's thoughts, the melodies of the musician, the pictures of the painter, the objects of the craftsman. All culture is dance and so is all human communication. Dance contains that buoyancy which helps the intangible imagination to approach religion. Dance is all knowing, seeing and forming which possesses the explorer and the man of action. Yet the purest image of the dance of all dances, of all cosmic happening, is the dance performed by the human body.'

Dance is the will to move. It demands the vanquishing of laziness and in this way does not encourage one of man's basic instincts. But dance brings also deliverance, and in most people there is an urge to dance, a longing to be free from inertia. Man raises his arm to break the force of his inertia, to balance he puts one leg backwards. He lifts his head and his whole body becomes imbued with life, resisting the pull of gravity. Or he bends his head forwards, kneels on one knee and crosses his arms over his chest.

Man's drive to create is a movement force. Dance is in 'movement-expression,' akin to harmony in music, thought in speech and form in the things man shapes. Dance, harmony, word and form are the elements of human

communication which Laban set out to develop and make articulate. He did this by stimulating our awareness of their common denominator, movement, and by increasing our mastery of movement.

When movement occurs between two body attitudes, such as the ones previously mentioned — those of the erect and the bowing person — a pathway is created. Movement gains expressive significance when in following such a pathway our physical action is united with the appropriate feeling and mental concentration. If feeling or thought is missing, the movement becomes empty and mechanical. Yet movements of the human being are always charged with mental and emotional impulses. If a gesture appears sometimes insensitive, awkward or meaningless, it is because the bodily movement does not coincide with the requisite mental and emotional processes.

A person's mental effort and emotional make-up are always reflected in his body, in his carriage and often in very small muscular movements, which Laban called shadow moves.

Articulate movement then, as defined by Laban, occurs when mental effort, emotional participation and bodily movement form a unity. And dance arises when sequences of significant movements are arranged in an organized whole.

I think the difficulty of apprehending dance as Laban perceived it, namely as the fundamental element in all creation, lies in the fact that it is so often associated exclusively with bodily movement or even confounded with it. As we have seen, dance is an agglomeration of significant movements which requires an integration of bodily alertness, sensitivity of feeling and the creative faculty of the mind.

More than forty years ago Laban wrote: 'While physical culture is again generally praised, dance has yet to be born anew.' This sentence still sounds true to-day, and yet great

changes have taken place. The conception of the world around us and of man in relation to it has taken on an entirely new aspect in the last decades. Laban, who was artist, philosopher, teacher and scientist, was very much a child of his time. He was an active leader in the revolution of our thinking, and he chose a most unorthodox medium — dance.

To him it seemed, of course, the most natural medium. Was dance not at the bottom of all existence? Was movement not at the basis of created order, evolution, growth, change? Man acquired early a knowledge of things outside himself and so of the motions of solar bodies such as the sun, the earth and the stars. Much later he learnt about the structure and function of his own body but he has been gaining knowledge of his mind only comparatively recently.

Laban's particular contribution lies in his conception of wholeness and in his grasp of common traits in man and nature. His vision of movement and of a world in a state of flux provided him with the means not only of investigating man's characteristics but also of developing his most essentially human and humane attributes.

There is no mysticism in Laban's ideas. To-day, we are bound to recognize that there is a real world behind the one we can perceive through our senses, since — although not seen — it can be expressed in mathematical formulae. By opening the way to conscious awareness of this, Laban was able to show that the duality of things, which man used to formulate as irreconcilable opposites, lies only in different aspects of the same thing. Man's roots are in Nature and his perception of Nature comes through himself. Man combines in himself the formative forces of the crystalline world, the vegetal sensibility of the plants and the desire for activity of the animal. Man, to become man, must exercise these faculties but above all he must develop his intelligent intuition, which is his special gift.

That is why Laban's supreme aim was mastery of movement, dance. Dance to him was a means of becoming aware of physical and spiritual phenomena, increasing one's power of consciousness, perception and com-

munication; it was a means of creating positive values.

In his book *The Dancer's World*, he wrote: 'He who can transform impressions from the outside world into a unified physical-mental-spiritual awareness possesses the gift of dance. It is not possible to learn about the nature of things through intellectual understanding alone, nor through emotional sensibility of physical impressions. It is not Nature who cheats us when we find ourselves puzzled, when our feeling gives a judgment different from that of our reasoning, and when after an exclusive use of our logical powers our emotional faculties are disturbed. It is the incomplete participation of our being which permits us to get hold of only a fraction of awareness.'

A man who has developed in himself the sense of dance as Laban comprehended it will also have increased his awareness. 'Shapes which he perceives through his eyes or sense of touch, waves of sound which he hears, transmitted thoughts over which he reflects, will arouse in him sequences of movement-responses which enable him to draw conclusions about the things and beings confronting him. Dance perception gathers all sensuous, emotional and intellectual perception into a unity. The cognitive mind of man obtains an entire impression which can then be split again into the intellectual expression of speech, the volitional expression of bodily movement, or the emotional expression of sound and tone.'

'Dance is movement expression . . . as is form in the things man shapes'



Laban investigated movement because he felt that it was a field which concerns everyone, — not however when it leads merely to physical artistry, but when movement manifests the very act of living, outer as well as inner. His discoveries have thrown new light on movement and on man as a particular conveyer of it.

The dance — although in varying degrees — has always been an important factor in the personal and public life of mankind. It has taken emotional, spiritual or physical forms and has been charged with either magic, Dionysian passion, ceremonial vision or acrobatic action, according to the circumstances of period, race, society and location. Dance has usually served a communal function and has given religious and cultural values to a community until it degenerated into light and often frivolous entertainment. But in the social life of people it has always retained some of its original values, such as grace and good manners in the ballrooms, or the inherent symbolism in dances on the village green.

Laban was a mainspring in helping to re-establish dance in its age-old educational, recreational and therapeutic functions, and in bringing it into the domain of everyone, man and woman, young and old alike. But he wanted it to meet the needs of modern man. He stimulated interest and enjoyment of dancing by awakening an understanding of movement and gesture. By his study and ex-

perience of bodily movement, he helped people to recognize personal and common patterns in relation to the demands of contemporary existence.

Movements of the human body can be both functional and expressive. Whilst serving a practical purpose, such as the handling and shifting of objects, they may at the same time convey something about the personality of the doer. Movements may be practised in order to achieve skill in the management of one's body, or they may be created to become building stones in the edifice of human expression. Movements are the messengers between the inner and the outer world, carrying home impressions and returning to the outer world with messages. Movements may be voluntary or involuntary, they may be conscious or unconscious. Whatever they are, they belong to the vast universal realm of movement and dance.

Movement may be a subject of scientific investigation or it may be in itself an art-form. Laban delved into both aspects. His explorations resulted in the formulation of movement concepts, providing a factual basis for the development of movement consciousness in man.

Let us look at man, how he works and plays. In his bodily carriage, in the movements of his limbs, we can distinguish a variety of shapes and rhythmical stresses. The patterns and

Position held with tension



Flowing action



May 1959

qualities produced are in intimate connection with the patterns and qualities of an individual's conscious and unconscious actions in his effort of living. When he is awake and alert, the shape and timing of his movements appear well-defined. On the other hand when we see him entering the flux of his subconscious mind, spatial and rhythmical patterns become blurred and a pulsation in the flow of his movements becomes apparent.

Alternation between these two states is man's fundamental rhythm. But each individual has his personal patterns and sequences (inherited and acquired) of stresses which give his effort its particular quality.

Laban defined the elements of movement in connection with the physical factors of Space, Time, Weight and Flow. Thanks to him we are able to recognize particular qualities and to study their structures and sequences.

By investigating movement as the carrier of inner and outer functioning, we extend our knowledge of man himself, and through the inquiry into what movement may do to man, enrichment and harmonisation of personality is made possible. Thus movement becomes a means of education.

We are not primarily concerned here with learning how to perform movements in a versatile and skilful way, but with the meaning of movement. Movement may be connected with a utilitarian purpose, such as surmounting an obstacle or cutting a slice of bread. It may also occur for its own sake without such practical results. In the first instance, since our full concentration is directed towards effective achievement of our aim, we have neither time nor urge to become acquainted with its content and meaning. Such information can be mainly deduced from the 'shadow moves' which are done unconsciously and which accompany functional movements used to accomplish the job.

In the second instance, however, a creative process is involved in which we can concentrate on the movement itself, on perceiving it, assimilating it, and finally, living it. Whether the original impulse comes from within and is self-generated, or whether it comes from without through transmission from another person, is of no importance at the moment.



Laban has called the space in which we move, the kinesphere. In our everyday activities we use this kinesphere only partially and incidentally. In the art of movement in which the patterns of our movements have conscious expressive value, particular selection of curves, angles and directions is made.

Through observation, Laban found that man, in recovering balance after movement, inclines his body towards definite areas in his kinesphere. He discovered 12 main 'halts' which when related to one another form the shape of an icosahedron (20 surfaces forming 12 corner points). These halts, he found, were partly conditioned by the structure of the human body, its upright stance, its right-left symmetry, and by the different functions of the upper and lower extremities. But they depended also on the mood contained in the movement sequence. Here a dancer trains in the icosahedron in order to develop her sense of direction, her imagination of shape and form in movement, and her appreciation of harmony of movement.

Our movements unfold into the space surrounding us. The flow of rhythmical energy emanating from our body and limbs traces patterns in space. Laban demonstrated that these patterns are in direct relation to our action-capacity. We have innately a tendency to establish balance and harmony. Just as in music, after a disquieting passage of discord, we arrive at harmony, so in dance we feel satisfaction when equilibrium is regained.

Laban's investigations led him deep into the question of harmony which he felt was intimately connected with the integration and exploitation of man's potentialities and his true aim. He found natural relationships in movement patterns analogous to those of sound in acoustics and colour in the light spectrum. His discoveries provided a basis for inquiry into the nature of harmony of movement.

Laban undertook organized study of the

relationships between the angles, lines and curves in the patterns which our body traces in space and their mental and emotional implications. Through this the seemingly intangible process of body-mind functioning in spontaneous movement expression can be captured and comprehended. This purposefully stimulated knowledge of the principles of harmony of movement has opened new ways for invention and composition, while also deepening conception and enriching imagination.

Laban has not only left us with a vast heritage of movement experience and knowledge which can be applied in many fields of human activity. Through his vision of dance as a means of kindling creative forces and of experiencing them in organized patterns, he has opened a door for modern man to re-enter consciously the stream of cosmic flux and to draw from it a sense of harmony, and belonging.

Laban's Influence on Dramatic Movement

Geraldine Stephenson

DURING HIS MANY YEARS of intensive movement research, Rudolph Laban observed the movement of thousands of personalities and characters with whom he came in contact. He saw how the movement of a Hindu differed from that of, say, a Frenchman; how the skill of a doctor moving with his delicate instruments in the operating theatre is quite different from the skill of a dock labourer lifting heavy loads of cargo. He observed how peasants danced in their local festivals; how people behaved in high society; how an angry merchant bartered with an unyielding customer; how a nervous timid girl fidgeted uneasily in company, or how a peaceful nun bestowed gifts on the poor around her. He thereby came to understand the vital importance of the inner forces of Body, Mind and Spirit and how these were mirrored in the movement rhythms of the individual.

The theatre itself is a place where the incessant play of the various life-forces of the drama form a dynamic movement rhythm which

evokes response from the spectators because of their own inherent movement make-up. The actor must study these forces in order to 'become' the living character, reacting with truth and sincerity to whatever situations the dramatist demand of him. He must not be *limited* to the movement characteristics of his own physical, mental and emotional make-up. He must be able to enrich, intensify and vary his movement vocabulary, using it clearly and vitally enough for the audience to grasp.

When working with actors, Laban showed how body tensions should be built up from the past movement experience of the character in the role created for him by the dramatist. As the play proceeds, the body tensions change and develop as the character advances through the varying situations of the drama and as the dramatic rhythms between the characters become more complex. Through this movement approach, Laban enriched the 'feeling' imagination of the actor and directed it into the channels of the particular character he was

portraying; the quick, direct, purposeful walk of the 'go-getter' contrasting with the sustained, flexible gait of the generous, kindly man; the unco-ordinated slovenly walk of the village simpleton contrasting with the neat, perfectly timed elegant steps of a lady-in-waiting... how would she sit, how would she hold her hands, how would she kneel before the Queen or react to the mincing advances of some suitor? The refinement and control of character due to her noble upbringing would be completely mirrored in her gestures and in the tension of her body carriage. It was not enough for the actor to think of himself alone. The essence of drama is the conflict between characters, and the actor must feel himself as a member of a group. In his training, therefore, Laban always helped the actor to realise how his individual role fitted in and enhanced the whole group pattern and rhythm.

Laban experimented with movement forms in all branches of the theatre. He worked with actors, mimics, dancers, singers, producing works ranging from straight drama with the spoken word to abstract dance; but wherever his works have been seen, the depth and power of his training has always been evident.

Miss Joan Plowright, one of the leading young actresses of today writes:

'My training at the Art of Movement Studio has been of invaluable help through my career. My scholarship to the Old Vic Theatre School was a direct result of the Laban training, for the directors told me afterwards that, although my vocal equipment was very inadequate, such tremendous expression came through my body in a mime sequence that they were fully convinced I could act. I was still training with Laban when I took the audition. Since then I have often been aware, when creating a character, of how almost subconsciously the training

is still at work; and it is fascinating and extremely helpful to try to analyse the movements of the character one is creating, by Laban methods. The importance of movement training is becoming more and more obvious to actors, and many whom I have met and who have been in contact with Laban's work have expressed their admiration and gratitude towards him.'

In his book *The Mastery of Movement on the Stage* Laban wrote:— 'The Art of Movement embraces the whole range of bodily expression from the actor's speaking and acting, through dance mime to pure dance and its musical accompaniment.' No better proof of this could be found than in the results that he obtained at the Northern Theatre School, where he trained the actors in movement expression, awakening in them an awareness of the inner forces that precede movement, then helping them to bring these out so they became visible as gestures or audible as words. He did not lead them to a superficial skill of movement which is so often seen on the stage to-day.

Paul Whitson-Jones, a well known television actor and former pupil at the Northern Theatre School writes:—

A Movement Choir



'Together with Esmé Church, at whose school I was lucky enough to study for the theatre, Laban has been the greatest influence in my career. I remember wondering in the blasé, ex-service way one had after the war, "What has movement to do with me and with acting?" In a short space of time I was made aware that movement was not the expected physical training, but that through it my body, my emotions, my intelligence, and, if one might go so far, my spirit were all being trained to serve the dramatic purposes of the actor in such a way that I have been able to apply it continually in later life. This has particularly been evident in connection with television acting, where I have been more easily able to adapt myself to the exigencies of the small television screen.'

Another former student of the Northern Theatre School, Bernard Hepton, has been working for some time with the Birmingham Repertory Company as actor and producer, as well as specialising in fights for the stage and for films. He writes:—

'Laban's training has given me greater variety, deeper understanding and a purer technique as an actor. As a director I find his influence limitless, both in the overall understanding, pattern and rhythm of the play and also in its component parts, from arranging fights, dances etc. down to the smallest individual gesture of each actor. There is much talk to-day about 'Movement'. All great men have their imitators and Rudolph Laban is no exception. People take his work and complicate it with additions and subtractions of their own, but the secret of Laban was his simplicity and clearness of purpose. It was impossible not to be influenced by him and it was a stroke of great good fortune to have been his pupil.'

During some of these years at the Theatre School I was fortunate to be Laban's assistant and to work with him on his productions with Esmé Church for the Northern Children's Theatre. These, such as 'The Golden Apples', 'The Magic Lighter', 'The Twelve Months' were unique, in that acting, singing, dancing, speaking were completely welded together.

Laban worked very much on the link between movement and sound. These are closely related as is evident in primitive dances where wild leaps are invariably accompanied by shouts and howls... a natural outcome of the strong rhythmical feeling experienced in the dance. This connection between speech and movement plays an important part in the training of the actor, who must be able to move and speak freely at one and the same time, to stand still retaining his movement character and speak easily, or to work himself up to a strong emotional climax at the same time being relaxed enough to have free use of his vocal apparatus. Laban frequently used choral voices for sound effects as in 'The Magic Lighter'. This was an adaptation of 'The Tinder Box' by Hans Anderson. The audience of children always fully appreciated the bizarre sounds issuing forth from the depths of a hollow magic tree, or the sorrowful song of the people of 'Fandango' who, swaying to and fro in their unhappiness, lamented:—

'We're very sad people
We sigh and fret
For poor little Princess Pirouette;
We're very sad people
We sigh and fret
And nobody dances now.'

Movement was the basis of all these productions, and Laban showed how groupings, however large or small, could always be vividly alive if they arose from a movement impulse and not from a static placing in position. As Movement Director of the York Mystery Plays I had many opportunities to draw on my experiences with Laban. This mediaeval cycle of plays was presented in the open air setting of St. Mary's Abbey in York and told the whole story of mankind from the Creation to the Last Judgment. What a wealth of opportunity for movement; grotesque devils falling from heaven to hell, writhing, slithering, leaping down flights and flights of stairs; Adam and Eve, awakened by the Hand of God, rising up from the earth in smooth, trance-like movement; angels, with their simple stylised positions, appearing as in a stained glass window, and above all, the Crowd who welcomed Christ into Jerusalem,



'The Road to Calvary' — a scene from the York Mystery Plays where the crowd shrink back in terror as Veronica shows them the imprint of Christ's face on the cloth

(Copyright, Will Acton, York)

who mobbed Him on the road to Calvary; who mocked and jeered at His crucifixion. I insisted that the preliminary rehearsals (with a cast ranging in age from 18 to 80) should be of general dramatic movement training on Laban's principles. I did so because I knew that through this the cast would become invigorated, inventive, flexible and sensitive to each other and to the particular scenes in question. Before these were arranged for the actual production, the cast learned how to express in movement joy, hatred, greed, serenity. They learned how not to be afraid of using space when moving and yet how to control and co-ordinate with others. This was immensely important in such scenes as the Last Judgment, where 'Good Souls' mounted the staircase to heaven fluently and with ease and reverence, whilst 'Bad Souls' were herded hither and thither, forward and backwards by a legion of fork-tailed devils who hurled or dragged the shrieking victims into hell fire. Any mistake in timing could have caused a break in the dramatic climax or even physical injury amongst the cast.

The York Mystery Plays involved a cast of 250. A pageant at Haringay Arena was

performed with 1250 Girl Guides. My part in this was to arrange a Movement Choir showing the spread of the Spirits of Imagination and Virtue throughout the world. I taught the great crowd in groups of 50 or 100 at a time having beforehand worked out on paper all the group arrangements. The overall pattern was elaborate, the individual movements simple. I was greatly assisted by many of Laban's ideas on floor pattern, shape and levels of movement which, combined *en masse* would give a striking and spectacular effect as well as being enjoyable to do.

From a Haringay pageant to a love duet on a flight of stairs. From 1000 dancers to two... and only one and a

half hours in which to choreograph for a television transmission. Laban's work awakens in one immediate powers of observation which are essential for the choreographer. On this particular occasion the two dancers were both experienced and trained in Laban's principles. This means that they were spontaneous and imaginative... qualities rare to find in dancers to-day... many of whom are educated as automatons and stand like puppets waiting to be told what to do. Television offers its own particular problems to the choreographer. There is no longer a simple 'front' as in a proscenium theatre, but an ever changing audience as the cameras focus from many different angles. The flow of movement and floor patterns have therefore to be devised accordingly — usually in the minimum of space. A television performance is, in effect, like one in a arena theatre. A great corporate effort is needed between dancers, choreographers, producers and camera technicians, the first often having to adapt their skill to the often absorbing demands of the last.

Throughout history, the theatre of the time has mirrored the lives of the people. The great

dramas of the Greeks with their enormous casts and choruses were the outcome of the whole philosophy and culture of that age. They contrast with the individual characteristics of the *Commedia del Arte* where life was made fun of in little cameo dramas, often acted by members of the same family. Again, the flowing, florid gesticulations of the 17th century Masques and Restoration plays with their bows, curtsies, lace handkerchiefs, snuff boxes, hats and fans are in direct contrast to the direct jerky movement rhythms of the modern intellectual age. The 'movement approach' to history was of invaluable help to me when acting as dance producer for an Elizabethan Masque. This had been written nearly three hundred years ago for Queen Elizabeth the First and it was to be presented to our present Queen to mark her visit to Gray's Inn. Apart from twenty professional dancers who were to perform the more complicated items, the cast consisted of sixty barristers who had never danced before. After some preliminary movement sessions they were soon transformed into a rollicking, lusty Elizabethan crowd for the great festive night. They were no longer confined to the tight, cramped movements of the present day, where

the populations of the civilised world seem to avoid movement as much as possible and indulge in all the mechanical luxuries they can find, but they became broad and expansive in style, wearing their doublet and hose, their ruffs and farthingales with all the enthusiasm, adventurousness and confidence of the first Elizabethan age.

From a vast pageant with more than a thousand dancers to a duet or solo dance; from a large open air setting to a minute space in a television studio; from a highly trained professional actor to a non-professional beginner; there seems to be no limit to the field where Laban's work has benefited hundreds of people in dramatic work. For movement is a language which we all speak and through movement we are able to communicate with each other and with an audience. It has been spoken of in the service of dance, in the service of drama, in the service of television etc., but the essence of movement as developed by Laban is so vivid and dynamic that it can be presented as an art form in its own right.

May we one day look forward to a *Movement Theatre* based on the profound, far-reaching human researches of Rudolf Laban.

The Extraordinary Thing Laban gave to the Dance

Mary Wigman

MOVEMENT — in all its possibilities and varieties, in its utmost simplicity as well as in its intricate extravagance, in its natural appearance and in its symbolic abstractions, in its spontaneous outbursts and its controlled functions — movement and movement again — that is the extraordinary thing Laban gave back to the dance, so that once more we can understand and experience it, can read, write and speak it as an artistic language of its own.

When half a century ago Laban started his work in practical and theoretical research, the traditional European dance, the classic ballet had become somewhat tired and even a bit dusty. Steps and positions in more or less artificial combinations were fixed and polished to such a degree that dance had become hardly more

than a convention. The original qualities, the deeper sense: to move and to be moved, seemed to have gone out of it and to be lost for ever.

Though Laban had thoroughly studied the discipline of the ballet and even used the five classical positions as a starting point for his special research, he never based his ideas on their typical forms. His interest was focused on the human being and the human body. So he went back to the very roots of dancing, or better to life itself from whence dance sprang.

What else is movement but the *living breath*, which, when *made visible* through the human body, helps the dancer to find out about the qualities of his naturally given motions and emotions — helps him to discover the deeply rooted relationship between the utmost contrasts, between tension and relaxation, between

strength and delicacy, activity and passivity — and helps him to climb up step by step the steep hill where movement is undergoing the change from every day's use and expression to dance gesture and dance form, where the individual outlet is surpassed by its superpersonal symbols in time and space, and there becomes: dance.

Movement is the one and only material of the dance. In developing and mastering its spiritual and emotional values as well as its organic functions, the dancer is enabled to build up his own body, so that it becomes what it should be: the ideal instrument of the dance.

Dance is born out of movement and is irrevocably bound to it. Therefore it should not even in its utmost abstractions lose the stronghold of this its origin. If its sense and meaning is kept alive and pure, the language of the dance can be understood by everybody.

This is what Laban gave and taught us. And though there were other people who worked more or less in the same directions, it was Laban who out of his complete vision rounded it all up, and, from playful joy to hard professional work, from recreation and adjustment to the art of dance itself, opened up the tremendous field of movement to all those who wanted and needed to move or to become what nature had meant them to be: dancers.

The dancer of to-day takes all this for granted. Not having been a witness of the late dance evolution himself, he does not know whom he has to thank for it. He should be reminded, from time to time, that it was Laban, who like an ingenious gardener fertilized the soil for him, so that, to whatever discipline of the dance he might belong and believe in, he can stand, work, dance solidly on it and may gather the ripening fruit.

Laban's Influence upon Physical Education in England

M. T. Crabbe

GAMES AND SPORTS have held an important place in the lives of British people for many centuries and physical education in the schools of to-day has developed partly from this long-standing interest in physical skills. As early as 1909 the Board of Education issued a syllabus of physical training and made the subject a compulsory and examinable one in all Training Colleges. Until the outbreak of World War II, physical training in those British schools where the old Swedish drill had been superseded, consisted mainly of rhythmical gymnastics based on Ling's system, dance of specific styles, games and swimming.

Nevertheless, during the 1930's many teachers of physical training were examining their work against the content of the Hadow Report on Primary Education and trying to understand the true meaning of education. The realisation that activity and experience must come before the acquisition of techniques; that an essential aim of education is to help each child to develop as an individual and at the same time to learn to become a member of the community; that the

potential ability of each child must be developed to the full, these ideas made nonsense of formal commands, imposed discipline and set exercises. The latter compelled the teacher to make all members of the class as identical as possible in pattern and rhythm and allowed for slight, if any, variation through individual interpretation. Games, swimming and athletics engendered very little creativity, nor did dance in the form of traditional folk, national, Greek or other specific styles, give much more.

This was the situation when Laban came to England and it was through Modern Educational Dance (Central European) as taught in some of the women's Colleges of Physical Education and in schools in certain parts of the country, that teachers became interested in his work. Gradually the more orthodox teachers of physical education were led to understand that the principles of movement followed in dance could be applied to gymnastics and other skills, and that these principles were, in fact, fundamental to all physical activities.

Laban's work in the industrial field, his talks,



Senior boys exploring movement expression

lectures and teaching had already shown that skill can be improved through movement experience and that every individual has specific movement endowments which qualify him to carry out some tasks better than others. In terms of education this meant that teachers should start with the things a child is able to do, and as he gains confidence, he will find he can do more than he thought and will be ready to try what he finds less easy. By this method freedom was given for the child to resolve tasks in his own way and so make use of and develop his initiative and creative ability. Progress was slow at first because the whole concept was revolutionary and the art of movement difficult to understand, but with Laban's help and encouragement more and more teachers became convinced of the educational value of this way of working and so tried to put it into practice.

Laban stressed the importance of discovering each individual's movement potentiality and making this the starting point of development. In trying to carry this out, we became aware of Laban's emphasis on the need for accurate observation of movement and, although our knowledge is still embryonic, it has helped us in our struggles to understand the child as an individual and to draw out and help each child

to use his gifts as fully as possible.

Imagination and creative ability in movement are innate in every child, but they have often become dormant by the time he reaches the secondary school. Laban has shown us the way to re-vitalize these abilities. Most teachers of physical education are convinced of the importance of Modern Educational Dance in schools, though much work remains to be done.

It may seem strange that the effect of Laban's influence in the schools is seen so clearly in gymnastics. He has helped us to understand that there is more to consider than joints and muscles if we are to gain mastery of the body as an instrument of movement, and that only when the whole person is involved can there be an enrichment to the individual through movement experience. The way of considering movement in relation to time, space, weight and flow has given us a vocabulary which can be used in any movement situation, so that experience gained in one situation can illumine another. The good teacher develops the power to observe and assess in the children she is guiding, and this helps also to transfer understanding from one skill to another. Perhaps we should be grateful to Laban most of all because he has shown us how to take inhibiting fear out of gymnastics, and how to give a feeling of confidence and success to the lanky overgrown schoolgirl, to the graceless lumpy adolescent, to the timid and slow as well as to the nimble, quick and athletic. In this way children come to appreciate each other's qualities and recognize that success is not measured in terms of the spectacular.

The great importance and the implications of Laban's work have been recognized by the four women's training colleges of Physical Education in England, for the 'systems' previously followed have been discarded and replaced by work based on the art of movement. There is also more than a stir of interest on the men's side with experimental work going on both in colleges and schools. Those of us who were trained thirty years ago are perhaps better able to recognize what Laban has done for physical education, for only those who have known the desert can appreciate the life-giving power of water which transforms desert to fruitful land.

The Validity of Laban's Art of Movement and Notation

Albrecht Knust

THIS ISSUE OF THE NEW ERA illustrates clearly an astonishing fact. Rudolf Laban's Art of Movement serves a whole gamut of human activities because it is based upon data which have universal validity. His work is itself many-sided. It consists in observing and examining the human body's faculties of movement and their accustomed patterns, their normal and harmonious processes. It also consists in following the intimate connection between man's movement and his spiritual impulses, with the world of his thoughts. One result of the wide validity of Laban's teaching is that his principles can be applied not only to different facets of human activity in present time, but also to the gestures of the human race deduced from records of earlier periods. In considering one aspect, such as the dance, it may readily be seen that his work is committed to no particular style of movement nor to any particular national culture.

Concepts and theories derived from Laban enable us to penetrate and comprehend how and why styles of movement differ from age to age and from people to people.

In the development of Movement Notation, Laban also set out from concepts that were universally valid and generally understood. His notation symbols express ideas about generally familiar questions: first, what sort of movement is employed, whether for example it consists of a progression or a rotation, secondly, whether the body as a whole or only a single part of the body performs this movement, thirdly when is this movement to take place, and fourthly, how long does it last.

As a basis and as a basic type of movement, it is the

simple actions of everyday life that are considered to be of consequence, rather than stylized or emotionally directed forms. It may be assumed that this basic type of movement is more or less identically constituted among all races and in all periods, since all men basically have the same physical structure. It is possible to describe in Laban notation all the subtle variations which identify the special types of movement of individuals, of a group, or of an epoch, though auxiliary symbols of one's own may have to be introduced.

The extraordinary success of Laban's Notation, its world-wide usefulness, its application to dances of all times and races including all forms of ballet, was possible because it has its roots in no special theory of movement or of dance. Through the invention of Notation, Laban made possible the establishment of a literature of dancing; this discovery alone would have been enough to make his name immortal.

In order that dance might be an art in its own right and movement a factor which can be scientifically investigated, Laban made his great contribution towards literacy in this field. He invented and developed a movement and dance notation, after researching into all forms of graphic symbols devised by mankind, including earlier systems of dance notation such as that of Feuillet (17th century).

The picture shows students of the Art of Movement Studio, Addlestone, Surrey, practising reading.



Laban's Contribution to Effectiveness in Work

Warren Lamb

MANY PEOPLE are surprised to hear that Laban, one time Director of Movement at the Berlin State Opera and famous Choreographer, should have promoted techniques for use within industry. Yet Laban himself had been interested in the work motif in dance, studying the rituals of different peoples all over the world, from the beginning of his career. He conceived *Effort* as a significant action whose purpose might be functional or expressive. For example, a punching action of the arm might shut a door or it might express anger. A basic premise of Laban's industrial techniques is that both the functional and the individually expressive are combined in work activity and influence efficiency.

The manual worker in industry was once a tool to be treated with less respect than the machinery and materials with which he was dealing. Now he is recognised as a human being with feelings as well as skills, and personal interests as well as public uses. The vast social and political forces which have brought about this revolution were too vast for

any one person's influence to be traced. But Laban was, at the turn of the century, sensitive to the trends of modern industry and the effect of modern methods of work upon people. Much of the activity he promoted during the period of his immense influence in Europe during the twenties and early thirties had the aim of counteracting the tensions engendered during the working day. People gained relief through dance and movement based on motifs which were exactly appropriate to their needs. Laban himself regretted, not so much the deterioration of craft lore and custom and of the close identification of a man with his job, as the fact that nothing new of significance was replacing the vitality of the working effort within the total effort of a man's daily activity. By compensatory activity he was able to lead many to make the effort necessary to overcome the boredom, cynicism and mechanical attitudes engendered by modern industrial techniques.

It was natural that Laban should turn his attention to the worker's movements during performance of his job, as well as in his

This man's movement is not fitted to the job of pushing a wheelbarrow. However much training he was given, he could never cultivate 'will to work' at this job.

This man is more 'at home' with his wheelbarrow. His aptitude for this job could have been predicted from analysis of his movement. Even though tired he would still show 'will to work'.



compensatory activity, — that he should encourage him to do his job, however menial, with some significant sense of achievement and participation. An observer, walking around almost any European factory, can confirm that people sit or stand awkwardly, maintaining unvaried attitudes for long periods. Anyone sensitive to movement recoils at the needlessness of it and wonders how people can be so kinaesthetically insensitive as not to make simple adjustments for the sake of their own well-being. When Laban and his helpers showed selected groups of workers how they could adjust their movement throughout the course of their working day, as permitted by the type of work on which they were engaged, they quickly responded, soon claiming to have overcome stresses and strains and to have felt a sense of achievement in having mastered problems of their jobs whilst feeling greater ease and facility.

Groups of workers in different industries were trained to maintain a greater sense of movement co-ordination throughout their working day. Because the work of each group was different, the training was based on analysis of the essential movement elements of the job. A lever had to be pulled in a certain way, perhaps, in order to get a good result, but how the approach to the lever and the coming away were composed, and within a certain range the grip of the hand upon the lever and the stance in front of the machine, can all be left to individual variation. Everyone had to conform to the job specification, but each was made aware of the additional range in which he was free to compose his individual effort.

There was enough evidence to show that such measurable improvements as reduction of absenteeism and labour turnover, better working relations and increased production were due to the techniques of training and not merely to the interest taken in the workers. Many specific problems were solved through these techniques, for example, workers were trained quickly to master problems of operating difficult, intricate machinery; in dangerous work, labourers were given confidence that they could carry out their duties without fear of accident; during the war women were trained



Here concentration on the task requires a less active bodily participation but the attitude is the result of movement and its appropriateness indicates 'will to work'.

to take over heavy jobs previously done by men, using new movement co-ordinations obviating any possible strain.

Much has since been done to establish an authoritative technique and procedure. There are indications that it will be needed more during the coming age of automation than it has been in the past. The revolution in the management of labour has so far been brought about through measures which do not effect a person's will to work but which create conditions in which he will be persuaded to apply his effort. Money incentives, welfare schemes, 'music while you work', effective and desirable though they be, have only touched the fringe of the problem, have only gilded the cage for the canary. Laban has shown that the true incentive is to encourage the natural working



The active bodily participation in the job shows 'will to work' plus concentration on the task.

The woman shows a fussy attitude: the man is more relaxed. Which is the more appropriate? The attitudes reveal contrasting individual movement characteristics. The man would probably show more 'will to work' in a job requiring much concentrated waiting.



rhythm which exists within every individual, but which in the majority of cases lies dormant. Whatever the task, however complex or however distasteful, there are people who can cultivate the movement co-ordination which will perform the job and at the same time satisfy the basic 'will to work'. Laban's original vision was of a society which could go about its factory work with the application of a blacksmith at his forge. He was already searching for the means to achieve it when Capek was writing *R.U.R.* and Rice *The Adding Machine*. The robots depicted in these plays may have graduated since the second world war into work people made, through a variety of modern management techniques, into thinking individuals playing their part in their industry and their community. But the way they do their jobs is little different; it is often even more robot like.

The work that has been done recently, on scientific lines, confirms the validity of Laban's visionary ideas and the significance of the contributions made possible through his research. No doubt Laban was ahead of his time; the widespread application of his research to the industrial field is likely to become generally apparent only during the next fifty years.

Laban collaborated with F. C. Lawrence, an industrial consultant, in devising techniques which maintained the basic principle of cultivating 'will to work' and were practical enough to cope with day-to-day problems. Primarily they are techniques for the selection of workers — fitting round pegs into round holes. By breaking down the job into its essential movement elements and studying the worker's individual movement, the latter can be classified 'Suitable', 'Unsuitable' or 'Trainable' relative to any one job. It has been shown that 'Suitable' workers do tend to cultivate more 'will to work' than 'Unsuitable' when placed together. When a group of 'Suitable' workers is placed together, team spirit does not need to be cultivated, it arises spontaneously. To be placed in a job for which one is suitable according to the classification deriving from Laban's research is the best possible incentive towards doing a good and satisfying job of work. No job has yet

been discovered for which there is not someone potentially 'Suitable.'

The classification of types of work is another possibility arising from Laban's research. Jobs can be rated according to the degree of intensity or complexity of effort demanded of the worker. Automation is demanding new methods of rating as a basis for wage structure, and it may well be that Laban's influence will make a major contribution.

The techniques of selection and placing of manual workers have tended to be regarded as an adjunct to the Work Study field. It is reasonable to expect that they may ultimately replace Work Study as it is known today, putting the emphasis not on the savings to be made from good organisation of machines and materials but on the benefits of fostering the craftsmanship of the individual worker. A similar emphasis has been possible in the application of these techniques among management as distinct from manual workers. The method of analysing the essential movement elements in the job and matching with individual movement is as possible with a manager as with a manual worker, although greater refinement of technique of observation and analysis may be necessary. Many thousands of individual studies have been made and advice given on whether a candidate for an executive position may be expected to show 'will to work' in his new job. The job is specified in a number of items and in place of the classification 'Suitable', 'Trainable', 'Unsuitable', each item is placed as appropriate in sections headed 'Active Capacity', 'Latent' or 'Inert.' Laban has made an important contribution towards the definition of aptitude (a term used very loosely and confusingly throughout industry) and towards recognising the importance of its assessment. Through Laban's research it has been possible to show that men with aptitude to meet the conditions will get far better results with relatively less technical knowledge than those with less aptitude, create better working relationships, develop and adjust more successfully, are more constructive in their whole attitude to the job and are always ready to train a successor.

The application to date of the Laban-Lawrence

techniques, as they are now known, has succeeded because hard pressed industrialists have found that they solve certain types of problem and help to increase production better than any other approach. They have not merely been used by a few altruistic employers keen to improve their employees 'will to work' for its own sake, nor have Laban or his helpers pursued any philanthropic aim.

The development of the techniques depends entirely on more practitioners being trained. Few of Laban's many students have been attracted to the industrial field despite the fact that Laban himself, during the last twenty years of his life, spent most of his time working in this field. Little has been published and perhaps it would be as well not to attempt to make the work more widely known until there are more practitioners to follow it up. Nevertheless, a great body of data has now been gathered and there is much unpublished material contributed by Laban himself.

The techniques can be criticised in this present scientific age because they depend on observation by the eye and are therefore inaccurate, and may be prejudiced or variable. Even though any number of observers get an identical record, the eye is still suspect as a recording or measuring instrument. It is reasonable to expect that this defect — if defect it is — will be remedied in the foreseeable future. If Laban's codification of the elements of movement is basically sound then it should be possible to embody it into electronic measuring devices. The record can then be analysed to finer limits than is possible at present in order to discern even more clearly the significant individual pattern of movement. Everyone can then learn his distinctive movement pattern just as he can learn whether he is a tenor or a bass, only in the former case the possibilities are infinitely more vast and the practical values more widespread. This sort of self-awareness, if properly understood, will mean immeasurably more effective vocational guidance and job selection, with consequent improvement in the 'will to work'. It is being done now on a small scale by a few specialists; perhaps within fifty years the measuring devices envisaged will have become reality and Laban's contribution to

man's working endeavour would be world wide.

Within the industrial sphere many people have been helped to overcome stress arising from their unsuitability for the work they were doing. The analysis of individual movement has been developed into techniques for therapeutic use. There will be much more development; the promise is that it will be along new lines, compared to present day methods of dealing with stress and mental illness. Briefly stated, the basic premise of this approach will be that if a man does not show 'will to work' then there is something wrong with him and movement analysis will show what adjustment needs to be made. At the other extreme are those who show too much 'will to work' or a distorted version of it. For these, movement analysis will

clarify the position, if need be, and indicate corrective action should this be necessary. At present, his approach seems to appeal to people who would not welcome the intimate personal probing of many contemporary forms of psychotherapy.

Laban's contribution to the industrial sphere can only be assessed by paying regard to his aims for a rich working life for everyone, whether the work is done in factory, field or home. The idea of 'will to work' includes the notion of dignity in work, of a maintained, participating rhythm, of a healthy satisfaction and the glow of achievement. These things existed in the old fashioned forms of craftsmanship. Laban's contribution is to help bring them back into modern industrial life.

What Laban Did for People

Marion North

THE DIGNITY OF MAN, this typifies for me the outlook and discoveries of Laban. With all his extraordinary gifts and abilities, he was the most human of men. His humanity led him away from the pure abstraction and isolated penetration of science, and made him conscious of responsibilities towards other men, even when the practical application of ideas and truths was irksome to him. He once described his role as being to 'kick other people into action', at which he always maintained, others were more efficient. This in a way was true, because his liveliness and vision was too great to be permanently anchored in any one sphere.

He opened new doors for many people and led them to seek new adventures — each according to his own personal gifts and inclinations.

How did Laban know unerringly what each person needed? Why did everyone who came into contact with him leave feeling a re-newed (or new) purpose and a faith in his own being? Laban's unfailing generosity and concern, which led him to give his time and energy freely as demanded, was invariably directed towards helping the other person to know himself better, to choose his own pathway, and to become

truly independent. Laban's own adventures, spiritual and worldly had given him an understanding beyond the average and tolerance and real love for humanity and indeed for all life. This reverence for life, which he saw so clearly in movement, — pattern, colour, form, rhythm — was a strong focus for all his work. So he lived fully, enjoying the rich variety of experiences, living in a state of greater awareness than most human beings, and not only living, experiencing, enjoying, but relating each and every experience to the whole pattern of life as he saw it. Relationships are the key to life, to movement, to harmony. Laban knew something about relationships, though he was the first to insist that we were only at the beginning of true knowledge and understanding, and most of all, of applying this knowledge to real life.

Though never from choice limited to one sphere of activity, Laban always experimented and practised his ideas in the real situation:— in teaching others, in industrial work-study, in selection and vocational guidance, in remedial treatment, and of course, in recreational and theatrical productions. Through hard work and sensitive awareness, he became more and more able to discern the fundamental patterns and rhythms in life, to clear away the vague mean-

derings of emotional liking and disliking (though never underestimating their potency) and to come to a higher knowledge, which seemed to encompass all the smaller parts and relate them to each other and to the spirit of life itself.

Out of this came simple practical applications. I stress 'simple' because I have never seen, for instance, a movement and dance teacher with so economical and simple an approach as he had, and this referred to all his dealings. He would brush aside complications until simple clarity was established, and then seemingly insuperable difficulties somehow fell into place.

If this were all, we should be describing a great man, great in living and in his personal contacts — but the development of this greatness can be and has been revealed in the knowledge and understanding which he has passed on to others. So his greatness does not die with him, but can be a steadily growing source of inspiration and help to all people.

I should like to describe a few of the practical applications of Laban's discoveries, all of which I believe evolved because of his respect, reverence and love for life.

Laban was inevitably concerned for children. He saw the ideal of children growing naturally, guided by adults whose whole impulse was to help them. He knew that it was necessary to be practical, to penetrate existing conventions and institutions, even to recognize that dancing would have to be accepted as a lesson — perhaps thirty minutes a week at a set time — whereas ideally he envisaged children growing and dancing and painting and singing spontaneously and freely. But he knew also that discipline is essential. Not the rigid, timed, formal discipline imposed from outside (though some of this may also be necessary

in a contemporary community) but the sensitive or strong discipline which one imposes upon oneself, guided and gradually ruled by the developing awareness and sense of values which he knew could be gained through the right practice of art in living and learning. Why, how and what to present to the children according to their needs and interests, he discussed in *Modern Educational Dance* — the basic textbook for teachers.

I have already asked how Laban himself could know so quickly the needs of others; surely this was his personal gift, his quick penetration, quick contact and understanding, based on strongly trusted intuition. But he has given us some of this gift, necessarily more laborious, necessarily perhaps less comprehensive, but certainly sure and scientific. For he realised that to understand and teach people, and to help them remedially, there must be secure and verifiable knowledge about the person. Not a vague and general liking or dislike for them, but knowledge which is divorced from judgment and criticism.

Seeing definite patterns of behaviour in living creatures, he recognised that certain movement phrases, shapes and rhythms tended to be common to different species... some having a very limited range, others a broader and wider choice; the simpler the form of life the more limited its range and choice. But nevertheless, the movement revealed in all living things has the same vocabulary. The vocabulary is simple

— its use can be equally simple, like the use of single tone sequences in a chant, or incredibly complicated like an orchestral symphony. In the event of mental and emotional disturbances, there is inevitably some discord and lack of relationships in the symphony of movement.

The simplest man has a complicated rhythm and shape

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symphony of movement — and every symphony sounds different from every other. The individuality of man is so evident that the differences between people are more apparent than the similarities. In developing human relationships this awareness of similarities and differences in make-up and in gifts is recognised. It is part of the movement education of children to lead them to this awareness consciously or unconsciously, according to age and experience. It helps to develop tolerance and compassion in relationships, co-operation instead of judgment, criticism and competition.

The recognition of the personal rhythms, patterns and habits of each one of us can be taken to a previously unrealized exactness. So

much so, that it is possible for the trained observer and assessor to evaluate a person's exact contribution to a particular job, or to give advice about suitable employment. This is not applicable to manual actions only, but to the mental and emotional capacities of man also. The leader, teamworker, solitary worker can be distinguished (and also in which spheres these traits apply to them). The impulsive, thoughtless man of action, the pedantic cautious worker, the man of vision, the man of narrow views, the lively adaptable man, the static conventional person, — each can be discerned and more important, the circumstances in which these traits are likely to appear can be assessed. Probable reactions can be ascertained, though no claim to complete and absolute knowledge of a person is made.

The obvious advantages of this method of evaluation can be realized — in industry, in education, in remedial work, — advantages which Laban always hoped would be both for the individual man and for the community. The greater efficiency in terms of industrial output, which incidentally results from the right placement of manpower, is advantageous to the man and to the general community. So one can support the use of good selection and placement methods even though the motive may be for profit increase only. It seems that the responsibility for the 'purity' of motive in using these methods rests with those who are involved in applying them.

Laban's ideas for helping people by personal assessment made it necessary to record movement in order to study these transient occurrences in relation to each other, and at leisure. He evolved a system of notation for this purpose which has been mentioned by other contributors. This is not such an obvious invention as it seems, when one remembers that it is important to record not only mechanical bodily happenings (by looking at the body as a machine, with joints, leverage, etc.) but also the driving force or energy (effort) involved, and this is not a purely mechanical measurable content of movement. Rather it is a recognizable inner drive which requires more than stop watches and scales to record.

Recreational activities have been a constant

interest of Laban's. The desire to bring creative activity to everyone in their leisure time, regardless of occupation, inspired him to start the movement choir in Germany in 1910. Men and women danced for pleasure, and the success of these groups was outstanding. In this country since the war, the movement choir has developed under the guidance of Laban, Lisa Ullmann, Sylvia Bodmer and others. The themes have been chosen to suit different groups at particular times. No-one was more contemporary than Laban; even in his last years he was looking forward further than many younger people. Recently, we have made an attempt to widen the scope of recreational dance to include whole family groups — the ages ranging from five to sixty. In one particular dance — a Christmas ritual — the family group within a larger group was encouraged. This experiment has been, I believe, successful.

Participants in creative activities have always gained awareness and an opportunity for expression and absorption. In a movement choir, people are like various instruments, each with his or her own music, played sometimes in unison. Here there is opportunity both for personal recreation and for group and communal development.

In all Laban's work for people, there has been, either directly or indirectly, a rhythmic awareness of our need for freedom and spontaneity on the one hand, and for system,

order, laws and exactness on the other. The desire to avoid vagueness, and to clarify the fundamental patterns, is seen in his invention of a system of movement and dance notation by which movement can be recorded and, if accurately read, can be reproduced. But in spite of his desire for clarity and system, Laban never lost his love of spontaneous action — the spirit of dance itself, unfettered by rigid form. His was the genius which allowed system and freedom to grow together, — system without rigidity — freedom without chaos.

The furthering of Laban's ideas and discoveries depends upon those many people with whom Laban himself worked, and upon the even greater number of people who have been affected by his work though less directly. We must match Laban's generosity in conveying what we know to others, his tolerance of the many interpretations which are made from his ideas, and his co-operative attitude in encouraging others to make their own contribution as they see it. If he could say, as he has done so often, to two seemingly conflicting opinions: 'Yes, I can see what you are both trying to do, each in his own way — both are right, but neither is the whole truth as I see it' — then we should have the humility to believe and trust that there may be value in approaches which we cannot understand. But we must also hold to what we believe with strength and conviction and strive for its implementation.

Talking with Laban

Seonaid Robertson

I DID NOT MEET RUDOLF LABAN till the studio had just moved to Addlestone. After many moves, many upheavals in his life, he was still full of enthusiasm, full of plans for the future. He showed me how one part of the house was to be adapted for living quarters, how another would form a 'dancing floor', how all the outbuildings would serve for pottery or painting. The garden was a man-high formless wilderness, but he could imagine it cleared, and he was full of pleasure in the apple trees, a pleasure old men share with children. He spoke of how much man needs to look out on growing

things, and as he walked me further through the grounds, he spoke of how the next clump of plants would lead one imperceptibly through a space and then from a new position the same things would wear a different face. As we wandered through that garden on an autumn day, winding and turning back to circle a fine tree or look back at the house, it was like a slow dance. Then he led me to the natural bowl of earth on the edge of the fields with a great view over the river valley, and said 'Here we shall make a theatre, an arena, and space will be our backcloth, the actors will stand in the

world. Don't you think that will be fine?' One realized that he might well have become a great architect.

I had gone to the studio to take a few sessions of modelling with the movement students. When in Yorkshire, he had seen a few very rough and primitive pieces of blindfold modelling which I shyly brought for him, and it was typical of him that he seized on the importance of this method, and asked me to come and work with the students at Addlestone. Here he gave me a completely free hand and I think he was pleased with the lyrical and rhythmical nature of the models produced blindfold. We spoke of the development of awareness of touch and space and of the directness of the sense impressions one gained in this way. He also realized of course the overwhelming emotions which can be released by clay, though his own three dimensional work was more controlled and precise. On another occasion I spoke to him of the deep satisfaction of a rhythmical spiral movement — as in spinning or pottery — and said that it was restful. But he reminded me of the dances of Yugoslavia, where he had lived for a time as a boy, with the coiled spring effect which control the native Yugoslav enthusiasm, and makes the dances vibrate with vitality.

The things I had stumbled on by accident or was intuitively groping towards he recognised at once and could relate to the wealth of knowledge and experience he had.

He also immediately understood the importance of building kilns and invited me to the studio to build some with the students. I have seldom found my own conviction and certainty about this so spontaneously echoed by someone who had not already *seen* its effect. I had understood that we were to have a weekend building kilns but whether I had stupidly misunderstood, or whether there was some change of plan, I do not know. I only know that having driven hell for leather from Yorkshire we arrived at the studio at about three o'clock on an early winter afternoon and were told that everyone was going to a dance course in London next day and that the kilns must be built that evening if they were to be built at all. The students were keyed up, had

already dug a trench which was a great help, and I barely took time to get a coat off before organizing them into teams to collect wood, to find a drainpipe chimney and a length of wire, to cart broken bricks, to look for an old flower pot. Not knowing one face from another I picked on three lassies to dig a peat kiln and dispatched them to another part of the grounds to get on with it. It was some time before I could get to them and when I did they battered me with questions in slightly broken English: 'Had they digged right?' 'Why did we line it with brick?' 'Did it matter if it was not quite a round circle?' Falling over one another in their eagerness to find the right way and make their kiln as good as the other, they babbled, stuttered and interrupted one another at high speed. I was aware of Mr. Laban standing quietly in the gathering dusk watching us. Afterwards he took me aside highly delighted. It seems that, in the necessity to get started before dark, I had fastened on three Dutch girls to make this kiln. 'They have been here for weeks' Mr. Laban said to me, 'and they *would* not speak English as their teachers had written they *could*. But you see, when they wanted to speak, when they *must* speak because there was a kiln to be built and it was growing dark and they were *making* something, then they discovered that they could speak.' Laban understood the necessity of playing with fire, and the necessity of confining and controlling it. He understood too how harnessing the four elements to make one's own small pot increases one's sense of being at home in the world. We worked till it was quite dark constantly stumbling over the guys and falling into the trench in our haste and excitement, and if we did not achieve much in the way of kilns the Dutch girls spoke English from then on.

On another occasion we were sitting after supper and he brought out some of his models, which were studies in and explorations of space. He gave me one and I turned it this way and that finding pleasure in its changing shape from different angles. I found that it was involving me in waving movements of my arms. In turning it and in order to sense better the variations of which it was capable I had risen to my feet and was following its path around my own body

till, absorbed, I was almost dancing with the thing. He laughed with pleasure. Then he got down some of the files with which the room was lined and took out graphs and diagrams and blue-prints of many other 'movement' models, tetrahedrons, interlocking solid chains. I had not done sufficient preliminary explorations of space in these terms, nor had enough mathematics to understand just how original these were, but they were beautiful as cobwebs or crystals are beautiful. It came to me again how there are vital axes as in some pieces of machinery, where practical rightness, beauty and mathematics meet. These notebooks and files form a life's work for a team to investigate, and one hopes that they may be treated as a national heritage from one who adopted our country with love.

It was after this that he took me into his own room: 'A room should be a space to embrace one. Sometimes I wake at night and feel the shape of the room warm around me.' He had this gift of making me, by a chance phrase, rethink a whole subject, — this time domestic architecture and whether the round hut was perhaps fundamentally a more satisfying shape for a home than any rectangle. Now, again with modern building materials and techniques this becomes possible once more if people would step for a moment out of their pre-conceptions and let their senses speak to them.

The last time I talked to Laban, he had been very ill, but had recovered amazingly, and the rug over his knees and his slower responses

were the only signs of his age. I had agreed beforehand to stay only a short time, and I kept getting up to take my leave, and being persuaded to sit down again: 'They try to protect me too much', he said. 'One has to live while one is alive.' But he seemed a little sad on this occasion, whether from his illness, or the worsened state of the world, or simply because he allowed me to share his feelings. He spoke of the antithesis of creating and destroying, and how people would destroy and destroy one another, if they could not create; of how the world to-day had taken away the simple necessary daily forms of creation to present us with ready made and often unsympathetically made things to eat, to use, to look at, to live in. 'There is a fog come down on the world,' he said, 'people have lost sight of one another and of themselves. You and I are only making small holes in the fog — but this we must go on doing so long as we can.'

Perhaps it was wrong of me to agree to write a little on talks with Laban. I find it is not the words that remain in my mind, but the things that did not need to be said. Although I had not studied movement and dance nor he pottery and English literature, he understood more immediately and on more levels than perhaps anyone else, what I was trying to do as a teacher. Once he said to me 'Religion is no longer the centre and spring of life as it used to be. You teachers of the arts have to do for children what religion used to do.' Certainly he was a priest of his mystery.

Rudolf Laban as a Teacher

Betty Meredith Jones

THE ROOT OF LABAN'S WORK was his conviction that movement is a life process through which man is able to discover himself and his relations with his world. He set out to convey this conviction to educators, artists, philosophers and psychologists and to all who work in human relations.

He enabled us to think creatively about movement by bringing together the universally accepted motion-factors of Force, Space and Time, and adding a factor, hitherto disregarded

in human movement, which he called 'Flow'. Prior to Laban's research these factors were seen haphazardly or as isolated elements in movement. He demonstrated their relationship one to the other and to space harmony; in this way he has offered us a complete language of movement.

To Laban, individuality in people meant uniqueness of movement, as well as intelligence, personality and appearance. He helped the individual to use the language of movement

in his own way. He led him to experience the total range of effort, to find out with which motion-factors he felt most comfortable, what he liked or disliked, chose or avoided in movement.

The feeling-experience of movement has been badly neglected in the past, partly because there has been no constructive basis for kinesthetic appreciation in movement itself. Movement and skills had been learned, patterns of movement had been presented and practised by repetition. But it has been left to each individual to discover what limbs moved, where and how — the outer visual impression of movement rather than the 'inner experience', — parts of the movement rather than sensitivity of movement rather than the 'inner experience'.

Laban was particularly concerned with the creative spark which he was convinced every man possesses to some degree. He felt that this could be detected and developed in movement. If the individual was helped to become freer, it was possible to bring him nearer to discovering his creative ability. To-day, the deadening demand for conformity is becoming a threat to creative maturing at all ages and levels of growth. Helping the individual to discover himself, explore what he has and continue to search and grow, is a means of ensuring some degree of individuality. In education, Laban's contribution was the establishment of a cadre of teachers of creative ability, each one different, each gifted in his own way, and all confident enough to pursue the search into the unknown without fear.

Laban saw the development of the individual as vital to the progress of humanity. In teaching he was an inspiration and his philosophy shone through every class he taught; everything he taught had meaning. His constant and overpowering awareness and insight enabled him, in minutes, to create, shape and refine what it would take gifted teachers hours to achieve in movement composition. His unpredictable originality and humour delighted and surprised his classes, as did his unfailing knack of producing what was appropriate. Under his leadership the inspired merged with the uninspired, apathy or inhibition vanished and fragmentary contributions from the group

would quickly develop into a harmonious form. The genius of his teaching was also reflected in his ability to adapt to the 'moment'. He started with every group at the point where it was, and he could teach the same thing in a hundred different ways; he would work from what the group gave him and make each feel that his contribution was important to the whole.

Whatever was absorbed from his teaching became a part of experience which would serve creative effort later. Retention was always reinforced by his inimitable mimicry and power of imagery and by the relationships he made to other disciplines.

Laban loved children and often spoke of their clear uninhibited vision, of how much we could learn from them and our need to recapture their appreciation of the present. Those of us who were fortunate enough to come under his guidance left his sessions feeling what is perhaps the closest thing to kinesthetic harmony, that intangible immeasurable experience of 'inner', as distinct from 'outer' movement and the singing joy which results from the freedom of imaginative creative teaching.

This is an extract from a longer article that arrived too late for publication in full. ED.

Editorial Postscript

Last autumn Ena Curry wrote and urged me to celebrate in *The New Era* the life and work of a great teacher, Rudolf Laban. She sent me the addresses of Lisa Ullmann and her principal colleagues, and it was their quick response and endless helpfulness which has made the work, not easy but extremely interesting and invigorating.

One of my first concerns was with the financing of an enlarged and illustrated number. Here the Elmgrant Trust came generously to our help. Max Logan, a student of the Guildford School of Art, went to Addlestone to photograph students at work at the school and people at work outside.

Nobody refused to help. From Germany, almost by return of post, came Mary Wigman's delightful page and Albrecht Knust's most

modest note on Laban's notation, the elaboration of which has been part of his own life work. Rudolf Laban's daughter Juana de Laban, sent from Texas a vignette of the whole group in action which has made an annotated list of contributors unnecessary.

But the greatest contribution, of course, has come from Lisa Ullmann. She acted as informal chairman when Geraldine Stephenson, Marion North and Warren Lamb spent a long afternoon in the office, choosing the photographs, revising the manuscripts and clearing up the few points that seemed obscure.

This is the last issue of *The New Era* which I shall be seeing through the press for almost a year. The Australian Federal Council of the N.E.F. has invited me to go and see the Fellowship Sections at work there, and I look forward with the keenest pleasure to meeting and making friends and to seeing a new and marvellous continent. Meantime the magazine will be in the competent young hands of Margaret Goodman, and I know that both contributors and subscribers will give her all the help they have always given me.

P. V.

The New Education Fellowship

TENTH WORLD CONFERENCE

DELHI, INDIA

Monday, 28th December, 1959 – Wednesday, 6th January, 1960

CONFERENCE THEME:

THE TEACHER AND HIS WORK: East and West

SUBJECTS FOR GROUP DISCUSSION

1. *The Gandhian Contribution to Education.*

Trainer-Lecturer: Shri G. Ramachandran, Editor, GANDHI MARG

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E. B. Castle, *Moral Education in Christian Times*, George Allen & Unwin 1958, 30/-.

What is the community's will with regard to its young? This is one of the fundamental questions by which a civilisation can be tested, and the answer to it is always in terms of moral education, for, whether the community's attitude be positive or negative, it must pass on beliefs and values. Professor Castle has written a history of the attitudes, philosophies and practices which have constituted moral education for a long series of communities 'in Christian times'. Apart from a glance at Jewish and Hellenistic foundations, he excludes pre-Christian education and also any treatment of education under other religions. Yet this is not simply a history of Christian moral education. One of the distinctive qualities of this book is that Professor Castle writes with equal care and attention of the many contrasting philosophies of education, Christian and otherwise, which have arisen within Christendom. Handling themes such as corporal punishment about which people quickly get hot under the collar, there is singularly little sense of *parti pris* here. One wishes, however, that the author had pushed further into the question of whether this proliferation into differing educational theories is in any sense peculiarly Christian, or post-Christian.

This is a history first and foremost and should be treated as such. One may differ on questions of balance and, occasionally, interpretation, but in general the clear analyses, all carefully documented from original sources, inspire confidence in Professor Castle's craftsmanship as a historian. This reviewer feels that the Middle Ages have been treated rather cavalierly (why may we 'safely assume that the rod was a major means of persuasion throughout the Middle Ages' (p. 35)?), and that the Renaissance is conceived in slightly old-fashioned terms. But once the book broadens out into a discussion of Protestant and Catholic disciplines and seventeenth century philosophies, the debate becomes fascinating. The whole history presents itself as a series of dilemmas and debates — dilemmas such as that facing early Christian parents with no alternative to pagan schools, or that of Renaissance educators, caught between a new sense of human potentialities and traditional Christian humility; age-long debates on the 'guarded life' versus wide-open experience,

Book Review

on a doctrine of total depravity or one of capacity to respond to virtue as the right foundation of moral education, on the relative efficacy of intellectual teaching and social experience in inculcating a moral sense, on the good or evil of corporal punishment, on the 'great personality' doctrine versus that of 'non-interference', on breaking, bending or developing the child's will. However archaic the formulation, these are issues with which we still wrestle; one would have liked the big questions to have been a little more clearly pin-pointed.

One of the pleasures of this book lies in its quotations. It is illuminating to set side by side such statements as the following: 'No one does well against his will, even if the thing he does is a good thing to do' (St. Augustine); 'the human mind is wonderfully inclined to freedom and will not thrive under compulsion' (Vives); the pupil 'must trot on before, but the tutor keep good hold of the reins' (Montaigne); 'but this I will say, that even the wisest of your great beaters do as oft punish nature as they do correct faults' (Ascham); 'it is not a mind, it is not a body that we have to educate, but a man, and we cannot divide him' (Mulcaster); 'the mouth of the teacher is a spring from which streams of knowledge issue... when-ever (the pupils) see this spring open, they should place their attention like a cistern beneath it' (Comenius); 'we must pray more than scold and speak more about them to God than about God to them' (Saint-Cyran); discipline means 'to teach the mind to get a mastery over itself, and to be able, upon choice, to take itself off from the hot pursuit of one thing and set itself upon another with facility and delight' (Locke); 'do not command your pupil to do anything... let him from the first feel on his proud neck the hard yoke which Nature has imposed on man, the heavy yoke of necessity' (Rousseau); education 'must give and take, unite and divide, be firm and yielding' (Froebel); poor teaching results in 'the tyranny of full grown dullness over defenceless dunces of its own creation' (Kay-Shuttleworth).

But when these and many other views on fundamental questions have been duly considered, one turns with some impatience to the last chapter on *Schools Today* and to the *Epilogue*.

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Surely the historian who has so commendably refrained from anything but the mildest personal comments will here show his hand, analysing with some sharpness our present dilemmas and pressing the fundamental issues home. The treatment of education today is, however, a little self-satisfied and curiously limited in its concentration on Rewards and Punishments (though raising here a point of great interest, the fact that in English education alone is corporal punishment still today respectable). But the real dilemma of our situation — how to build a sound moral education upon conflicting views of Man and his purpose — is never uncovered. Perhaps Professor Castle intends to evade this issue of the connection between ultimate beliefs and moral education, for his own admirably-balanced concluding words on freedom, discipline, obedience and responsibility still keep the discussion within strictly limited terms. 'There is no known orthodoxy', he concludes, 'into which a true moral education can easily fit, and yet there are few orthodoxies from which teachers may not learn'. What does he mean here by orthodoxy? We need another chapter to this book which would be an elaboration of this sentence. Everyone of the moral educators considered in this book had a doctrine of Man and his nature from which his treatment of children sprang; so, too, had each community. If we lack such an 'orthodoxy', are we stronger or weaker as moral educators?

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THE NEW ERA

IN HOME AND SCHOOL

An Introduction to Piaget's Number Investigations

Lawrence Ives

THE IMPORTANT RESEARCH findings of the Swiss psychologist, Professor Jean Piaget, are increasingly influencing educational thought and practice in this country. For more than thirty years Piaget has investigated the nature of the growth of knowledge and understanding which the child comes to possess as he strives to adapt himself to the reality of his environment. Piaget sees this act of adaptation as one in which two complementary processes are at work. One process¹ occurs when the child repeats an action in a situation which resembles a previous situation in which this action proved satisfactory. The child acts so as to be in harmony with his environment as it appears to him. The other process² occurs when the child adds some new activities to his repertoire, or modifies old activities, in response to a situation. The younger the child the narrower will be the scope of the environment he is able to assimilate. But he will continually be required to accommodate himself to the world about him and in accommodating himself he will enlarge his experience of the environment which he assimilates. He will be able to adapt himself increasingly to the outer world as his own inner world becomes more flexible as the result of his enlarging knowledge. All progressive teachers who have striven to provide an environment in which there are ample opportunities for the child to encounter situations which will advance this adaptation will recognise the importance of Piaget's views on the nature of mental growth.

In this introduction to Piaget's number investigations³ we will concern ourselves with

four periods of mental growth. In the first period (2—4 years)⁴ the child's thinking is pre-conceptual, he cannot distinguish between the general and the particular. During the second period (4—7 years) his thinking is intuitive, it is controlled by what he perceives. In the third period (7—11 years), which Piaget calls the period of 'Concrete Operations', the child can mentally reverse an operation and conserve a number, understand ordination-cardination, and can understand the addition of numerical parts to form a whole. The fourth period Piaget calls the period of 'Formal Operations'. It begins at 11 years and goes on until adult level thinking is attained at about 16 years. During this period the child develops the ability to formulate hypotheses and to systematically test them.

We will examine each of these periods in turn and draw upon the responses made by the children who acted as subjects for Piaget in order to clarify these terms. Although we will only concern ourselves here with the evolution of the child's concept of number we would point out that these periods of growth are considered by Piaget to be fundamental to intelligence and have been equally observed in his investigations of the child's ideas of quantity, time and geometry (to mention only a few of his areas of investigation).

The first period begins at 1½—2 years, with the acquisition of language, and is called by Piaget

¹ *Assimilation*:— as used here this means to make a response to a situation (whether old or new) which is *similar* to a previous response. If this repeated response is not adequate then

² *Accommodation*, or an adjustment which entails learning, takes place.

³ See 'The Child's Conception of Number' by Jean Piaget. Published by Routledge and Kegan Paul, 1952.

⁴ These, or any other age ranges which we quote from Piaget's experiments, must not be taken to necessarily imply that all children will conform to this growth pattern at similar ages. Piaget does not work with large numbers of children and does not sample and compare various intelligence levels; in consequence his statements about age levels are open to broader investigation. We must remember, however, that his primary aim is to investigate the nature of mental growth which entails discovering and ordering the developmental stages through which children pass, rather than exactly stating when any particular stage occurs.



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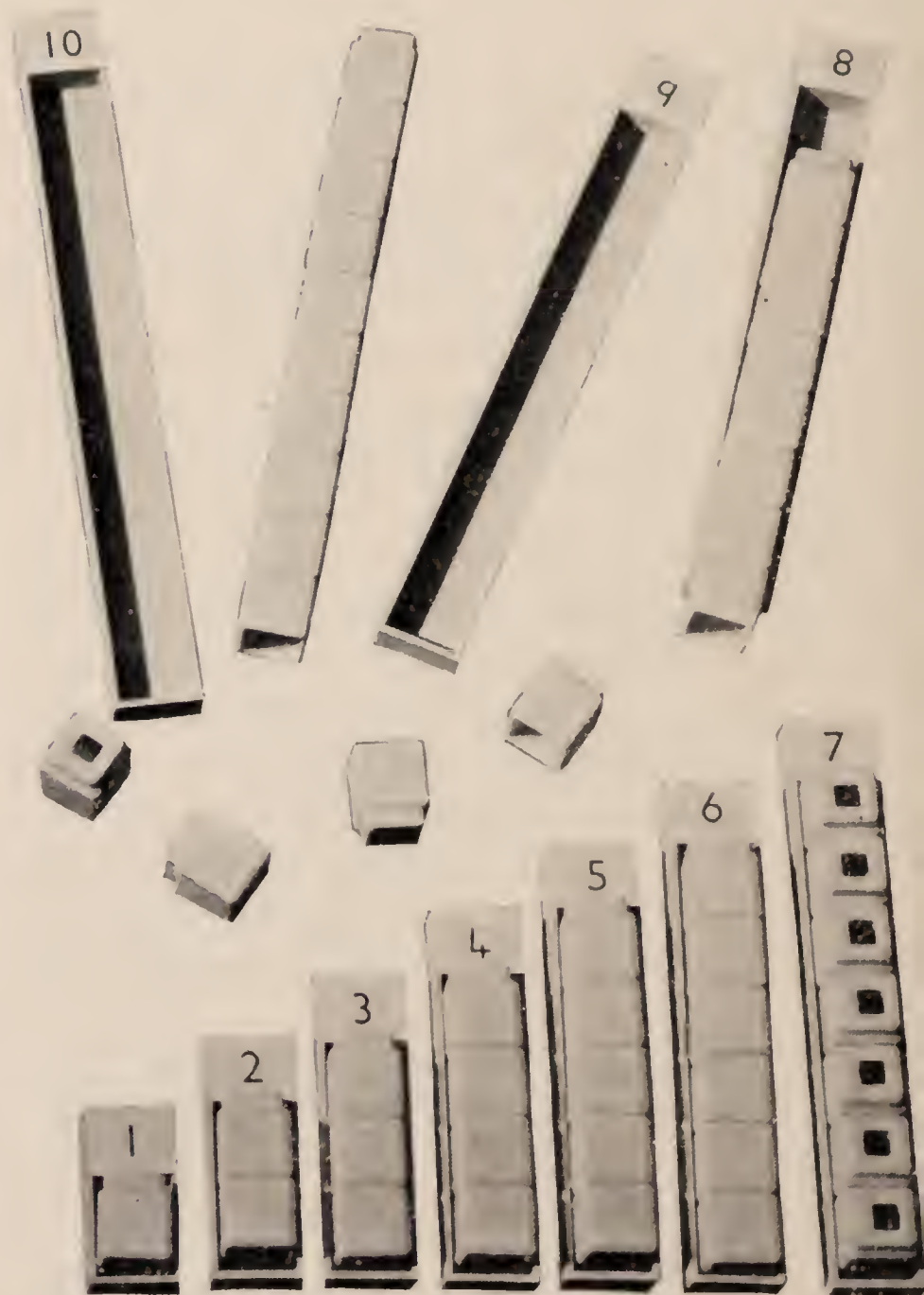


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the period of 'Symbolic and Pre-Conceptual Thought'. During this period the child's thinking is not yet conceptual, he cannot mentally group together lots of particular and similar objects or creatures into a class. We, for example, would think of a general class of slugs which is made up from innumerable particular slugs, but Piaget points out that a child of 2-3 years who encounters a number of single slugs in the course of a walk is just as likely to consider any one to be 'the slug', that is the same slug which is seen again and again, as 'a slug', that is one of a class of particular creatures. He will think that he is seeing the same slug which reappears in different places because he cannot, as yet, mentally group the individual slugs to form a class; or to put it in another way, he does not have the concept of a general class which is composed of individual elements.

A child of four explained a shadow, which was thrown on a table in a closed room by a screen, in terms of a shadow he had previously seen under the trees in the garden, — as though there was just 'the shadow', that is a single shadow which had left the ground beneath the trees and was now in front of the screen. The child had not yet reached the stage at which he realised that there could be many shadows, a general class of shadows, and that the shadow under the trees was one of this class and the shadow cast by the screen another. In order to achieve the stage of conceptual thinking about shadows the child must understand *why* a shadow is cast, he must consider what Piaget refers to as 'the "how" of the phenomenon'. Until he is able to adequately reason in this way his development will remain at the pre-conceptual stage.

From 4-7 years Piaget finds the period of 'Intuitive Thought'. He describes an experiment which illustrates the nature of the child's thinking in the first year or two of this period. Some red and green beads of equal size were given to the child. The child then placed the beads in two small glasses, A_1 and A_2 , which were of identical shape and size. The child was then told to put a red bead into A_1 with her right hand every time she put a green one into A_2 with her left hand. After a moment she was stopped and asked: 'Have you got the same

amount in the two glasses? — Yes (A_1 was poured into B .) — Are they the same? — No, *less there* (B) *and more there* (A_2). — Why? — *Because you poured them into a little glass.*' Glass B was, in fact, taller and thinner than A_1 and A_2 , and this led the child to reason that there were fewer beads in B because it was 'little' (thinner). Other children who took part in this experiment reasoned that there were more beads in B because it was 'higher'. Although some of the children had counted the beads (about six beads were used) they could not conserve the idea of 'six'. A link between this reaction and the reaction to the shadow can be clearly seen. Whilst the child could conserve the idea of one shadow he could not understand that there could be many shadows, a class of shadows. In order to achieve this he would have to understand the 'how' aspect of the cast shadow. In the same way to conserve the class of 'six' he would have to understand the 'how' aspect, to understand it so fully that an alteration in the appearance of the six beads would not disrupt his knowledge of the class 'six'. He would have to be able to reason that 'the beads are higher because the glass is thinner', but instead of being able to reason with respect to both of these relations at the same time he can only reason with respect to one of them and makes the replies quoted above.

The next experiment we will consider was one in a series undertaken in order to find out how children would set about matching a set of objects to another set which bore a relation to it. In this particular experiment the child had to match glasses with bottles (of a kind used in dolls' games). Piaget finds the same three developmental stages here as he does in all his number experiments with children aged from 4-7 years.

At the first stage, which occurs at 4-5 years, the child was shown the six equally spaced bottles and handed a tray containing twelve glasses and asked to: 'Take off the tray just enough glasses, the same number as there are bottles, one for each bottle.' At this stage the child was unable to achieve equivalence because he did not match each glass to a bottle, that is he did not make a 'one to one

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correspondence'. One child placed the twelve glasses so that they were equal in length to the row of six bottles and considered that there was the same number in each row. The experimenter then put the bottles further apart, leaving the glasses untouched, whereupon the child said: '*There are only a few there* (the 12 glasses), *and there*, (the 6 bottles) *there are a lot*'. Such responses are at the level of mere 'global correspondence' — the child only perceives the total shape and does not concern himself with the units which make up that total shape.

At the second stage, which occurs at 5–6 years, the child advanced to the extent of spontaneously making an intuitive one to one correspondence but was not yet capable of deducing that the correspondence involved the lasting equivalence of the sets, no matter how the elements of which they were composed were arranged. A child aged 5 years and 10 months made the correct correspondence at once and then had this conversation with the experimenter: 'Is there the same number of

glasses and bottles? — *Yes, I've counted them.* — (The glasses were then grouped together). — Is there the same number of glasses and bottles? — *No.* — *Why?* — *Because there are a lot here* (bottles) *and only a few there.* — (The bottles were grouped together and the glasses spread out.) Are they the same now? — *No.* — *Why?* — *Because here* (glasses) *it's a lot and there's only a few.'*

The power to make correct one to one correspondence and lasting equivalence of corresponding sets was found to be present in children of 5½–6½ years. A child of six years and two months made six glasses correspond to six bottles, the experimenter grouped the glasses together and asked: 'Are they still the same? — *Yes, it's the same number of glasses. You've only put them close together, but it's still the same number.* — And now, are there more bottles (grouped) or more glasses? (spaced out) — *They're still the same. You've only put the bottles close together.'*

The child who has mastered this third stage has been able to conserve the idea of six despite

the fact that the one to one correspondence no longer exists. His thinking is no longer dominated by his perception as it was when one of the sets was disturbed at stages one and two. At these stages the child assessed the size of each group by looking at it and making a perceptual estimate, that is he made what can be called a qualitative judgment. The third stage child is able to conserve the number because he has matured to the stage at which he counts the objects in the groups and mentally retains the knowledge that there is the same number in each group, whatever new arrangement is made. He has made a quantitative judgment when he counts in this way and, at the third stage, the quantitative assessment proves to transcend qualitative considerations.

When one group was spread out, the child at stages one and two thought that they had become 'a lot instead of a few' (in passing we might note that the use of the terms 'lot' and 'few' shows that the child is not quantifying). He was not able to mentally reverse the action of spreading out the elements so that they were returned to their original positions. If he had been able to do this he would have realised that the number of elements remained constant. He could not mentally reverse the action because his thinking is dominated by his perception. Piaget says that perception is essentially irreversible and he explains that the child's mastery over perceptual influences at stage three is possible because he now quantifies at a level of maturity at which quantification exerts a stronger influence than the qualitative perceptual experiences. The thinking is now 'operational' and the concept of six can be conserved whatever alteration is made to the arrangement of the sets.

Although the child may be able to count accurately and learn number bonds by rote, we cannot say that he understands his simple sums unless he has reached stage three at which his ability to mentally (or operationally) reverse an alteration to a set has enabled him to conserve numbers. Even then he has not acquired a *complete* understanding, but before we enlarge on this statement let us see what an application of the principles of reversibility and conservation entails. The child must be able to appreciate

that if $4 + 6 = 10$ then the reverse is implied, that is that $10 - 6 = 4$. He must be able to conserve the idea of the class of 6, whether it is made up from the classes of 5 and 1, 4 and 2, or 3 and 3.

When the child adds 4 to 6 he combines two classes to form a single new class. When we talk of a number as a class we are considering its *cardinal* properties. Piaget has given us the word 'cardination' to describe the actions of the children as they look at objects and consider their class properties, as they have been doing in the experiments described so far. But a number also has *ordinal* properties. Supposing the child took four counters, and then six more, and placed them at regular intervals until only the new class of ten was visible. The counter which was the last in the group of four is now the *fourth* in the series which forms the group of ten. When the child considers the place of a counter in a series he is concerned with its *ordinal* properties. Piaget uses the word *ordination* to describe this consideration of the position of a number in a series.

There are three further questions which must be answered before we know whether the child completely understands the numbers he is adding in the sum $4 + 6$, and the new number which he obtains by combining these numbers. Firstly, what is his understanding of the cardinal properties of a number? Secondly, of the ordinal properties? Thirdly, to what extent does he understand that two numbers may be added together to form a new, and larger, number?

CARDINATION — ORDINATION

We will consider these processes together because, as is demonstrated in the next experiment, they are interdependent. Piaget gave the children who took part in this experiment ten dolls of clearly differing heights, and ten walking sticks of varying heights but with not such marked differences between them. This experiment was the last of a series of five in which this apparatus was used, so the children taking part had already handled it in tests of their ability to conserve a number etc. In this last experiment the child was shown the two series, which had been arbitrarily mingled, and the experimenter selected a doll, number 6 for

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example, and told the child that some of the dolls were going out for a walk, not all of them but only those bigger (or smaller) than the selected doll. The child had to select the sticks belonging to the dolls who were going out, and those belonging to the dolls staying at home. As before, three stages can be distinguished.

The first stage occurred at $4\frac{1}{2}$ – $5\frac{1}{2}$ years when the child did not compare each of the dolls with doll 6, or attempt to seriate all the dolls in size order so as to facilitate the selection of those bigger (or smaller) than the selected doll; he disregarded such detailed analysis and roughly divided them into those bigger and those smaller, making mistakes in this process. This conversation took place between the experimenter and a child aged 5 years and 6 months: 'All the dolls bigger than this one (D6) are going for a walk. Which sticks will they take? — (The child pointed to S 10, 9, 8). — Which dolls are going for a walk? — (D 10, 9, 6, 7).' The responses at this stage are similar to those in the beads experiment, and to those at the first stage in the glasses and bottles experiment. The child globally estimates the size

of the dolls and the sticks but ignores the cardinal correspondence of his selected dolls and sticks, so we find that the child quoted above gives three sticks to four dolls.

The second stage children Piaget quotes are between $5\frac{1}{2}$ –7 years. They, like the second stage children in the glasses and bottles experiment, are able to make a one to one correspondence and therefore know that the number of sticks to be used will be equal to the number of dolls going for a walk. One child of 5 years and 6 months made the following replies: 'All the dolls smaller than this one (D6) are going for a walk. — (He collected D 10, 9, 8, 7, 6, 5, and pointed to D 1, 2, 3, 4), saying: *They've gone for a walk.* — He then added D 6 and 5 to the set D 1–4.) — Now show me the sticks they've taken with them. — *Oh! that's difficult* (He then put S 5 with D 6, S 4 with D 5, S 3 with D 4, S 2 with D 3 and S 1 with D 1). — *Oh, there's one missing* (adding S 6 and gradually correcting the correspondence by trial and error).' The child had graded one series and was making a guess at its correspondence with the other. Whilst he was not making a correct ordinal correspondence, he quickly realised that the cardinal correspondence was wrong when he matched each doll with a stick. To make a correct ordinal correspondence he would have to realise that each new position means an extra cardinal unit. However, at this stage he has not yet grasped that the stick which corresponds to the 6th. doll is not only the 6th. in the series of sticks, but that it forms, with the preceding sticks, a set whose cardinal number is 6. Or, to put it in another way, the 6th. doll is the last of a series of 6 dolls. This is illustrated in a reply which the last child quoted made when asked: 'Can you tell me now which stick this doll will have (D 6)? — *Yes, we must do what we did before* (making a series of dolls, but not of sticks, and immediately giving S 5 to D 6). — And what about this one (D 3)? — This one (S 3).' ... etc. If he had understood the relationship between cardinality and ordination he would have seriated the dolls and sticks up to the 6th. and selected the last of each series.

The youngest third stage child Piaget quotes is $6\frac{1}{2}$ years old. Here is an example of replies

at this stage: — 'The dolls bigger than that one (D 5) are going for a walk. Put the sticks that will stay at home into the cupboard. — (The child looked carefully at the dolls, then took the sticks 1, 2, 3, 4, 5, and put them into the cupboard.) — How many dolls are staying at home? — 5 — How do you know? — *I counted them from 1 to 5.* — This doll (D 5) is going for a walk too. — *Then there'll be four sticks at home.* (He went to get a stick from the cupboard.) — What are you doing? — *I'm finding the one that must come out.* (He seriated the sticks and took out S 5).

The child had counted the dolls from 1 to 5 and was then asked: 'Which is the biggest? — *The last* (D 10). We could call it the first as well, couldn't we? — *Yes.* — And what about this one (D 9)? — *The second.* — And this one (D 8)? — *The third...* etc. — If we say that a doll is the fourth, how many are there in front of it? — 3. — And in front of the eighth? — 7. — How do you know? — *I counted in my head how many were left.*'

By being prepared to reverse the order of his own numbering he proves that the ordinal value of a number has become, for him, relative to its position in a series. He now operationally understands that 6 elements come before the 7th., 7 elements come before the 8th., etc.

ADDING NUMBERS TO FORM A NEW NUMBER

In this, the final experiment we will quote, Piaget set out to find whether a whole remains the same to the child irrespective of the possible additive composition of its parts, e.g. $4 + 4 = 1 + 7 = 2 + 6 = 3 + 5$. The child was told that he would have four sweets for 'elevenses' and four at tea-time. He would have the same number the next day, but would eat one in the morning and the rest at tea-time. Beans were placed before him to illustrate each statement, and three were removed from one set of four and added to the other set to show the position on the second day. He had to compare the two lots, $4 + 4$ and $1 + 7$, and decide whether he would eat the same number on both days. As usual, three developmental stages were found.

At the first stage (the oldest child at this stage was 6 years 11 months) the child does not regard the two sets as equivalent. He is in-

fluenced by what he perceives and does not operationally correct his centering on the seven or the one in Set II which makes him think that there are more or less in II than in I. A child of 5 years 9 months made these replies: 'Is there the same amount to eat on both days, there (I) and there (II)? — *No, there's more there (II).* — Why? — *There's a big lot (7), and a little lot (1). There (I) there and 4 and 4.* — But are those (7) and that (1) together the same as those (I)? — *No, because there are more there (7).'*'

The second stage children mentioned are from $6\frac{1}{2}$ to 7 years old. They begin by showing the same reactions as the first stage children and then slowly come to see that the inequalities are compensatory. A child of 7 years made these replies: 'Is there the same amount in these (II) and those (I)? — *No.* — Where are there more? — *There (II).* — Why? — *There are 4 and 4 there (I), and here (II) there are those (7) and that (1).'*' The child then appeared to hesitate and he looked carefully at Set II and then slowly took 3 of the 7, one at a time, and put them with the 1 and said: '*They're both the same. That makes 4 and 4 as well.*'

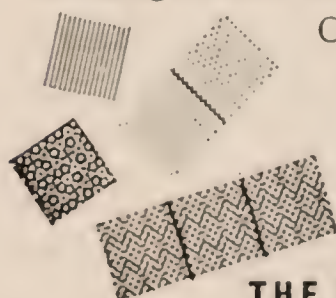
Piaget points out that the child did not count the elements of the sub-set seven, although he counted four and four. He first had to intuitively co-ordinate the sets and sub-sets. He was first concerned with them as *classes* of a perceived size, rather than as numbers and at once adding them as individual elements.

This immediate addition occurs at the third stage which Piaget found at 7 to $7\frac{1}{2}$ years. A child of 7 years 6 months gave these answers: 'Will you eat the same amount on both days? — *Yes.* — Why? — *Because they're the same.* — How many each day? — 8. — But there are 4 here (I) and there's only 1 there (II). — *Yes, but we've put the 3 here (II).'*' These replies show that the stage three child immediately understands that the differences are compensatory. We might teach the child at earlier stages to repeat bonds such as $4 + 4 = 8$, but addition as a mental operation is not understood until the child understands that 8 is a totality containing 4 and 4 as parts, and can group the possible combinations in additive composition.



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The Stern Apparatus in the Infant School

Gwen Waldo Clarke



What do 4 fours make? A train in a graduated trough will show the answer. Photograph by Joanna Waldo Clarke

WHEN A FIVE YEAR OLD enters Infant School he usually arrives with some Number concept — this varies tremendously according to his background and interest. Most can count at least to five, and can name small groups of objects. Many can add orally and some show quite a surprising ability in shopping.

The majority of Infant Teachers to-day group their children for reading and number, and base their teaching on real life interests. The problem here, in my opinion, is to work out a clear number scheme which provides systematic teaching of mathematical relationships and processes during the two or three years the child spends in the Infant School.

We must be quite certain that the child has had ample opportunity, in spite of absence through illness, to discover for himself and to learn at his own rate, the necessary number facts. A live interest must be maintained for the application of this number work — covering the now generally accepted activities of shopping, weighing, measuring and centres of interest which involve the practical application of this knowledge and experience.

Parallel with this activity is a need for appa-

ratus which allows the child to discover for himself, and to learn by constant experiment, mathematical truths uncamouflaged by rabbits and ducks!

Catherine Stern has evolved a scheme of work and produced a set of Number apparatus which has had great success in America and is beginning to interest many teachers in England. The apparatus consists of coloured blocks that measure one unit, two units, three units and so on. It is large, colourful, permanent, easy to store and capable of being used individually, for a class lesson, or for group work. Each stage in Number teaching is covered in several ways with varied pieces of apparatus so that the child does not become bored and is certain of his new-found knowledge.

The scheme is divided into:

- The use of number apparatus without names or symbols
- The introduction of number names
- The introduction of number symbols
- Recording of facts $+$ and $-$ to ten
- Learning about full tens
- Numbers to twenty
- Experimental multiplication and division to twenty



This little girl is building compositions of 10 in a stair
photograph by Joanna Waldo Clarke

- h. The four rules to a hundred
- i. Adding with carrying
- j. Subtracting with borrowing
- k. More difficult multiplication and division.

Oral and picture problems are used throughout the scheme so that a child who can use the Ten Box but does not yet recognize the symbols can invent stories with the blocks and say that 'If there are ten children and three are ill, seven are well' or that 'Six ducks on a pond and four ducklings make ten altogether'.

The child first uses the Ten Box, Counting Board and Pattern Boards. The Ten Box is a case, ten units square, filled with a set of blocks comprising one to nine twice and a ten block. With these the child plays various matching games so that the number combinations are learnt through understanding. Only the three block will fit in with the seven block, for instance, and they then measure together the same as the ten block. The child, too, can build the stair to ten and complete the stair with the remaining blocks. He proceeds to learning the names of the blocks, the symbols for the blocks and eventually records the $+$ and $-$ facts. His

pleasure and interest in his shopping and other activities is greater, since calculation is easier and number combinations understood.

Parallel with this piece of apparatus he uses the Counting Board, which is a flat board grooved to take the blocks to ten and the loose symbols. There are various individual and group games which can be played with the board so that the child learns the position and value of each block, its name and symbol.

The ten Pattern Boards have inch cube grooves into which single cubes are placed and the child begins to recognize the value of groups to ten and again the name and symbol.

The Twenty Case and Store Game are designed to give the children a very clear understanding of the position and value of figures in the teens and tens. The children see that the numbers in the teens are based on ten and by removing the platform of ten blocks see that the stair of ten is simply repeated. The Store Game ensures that it is impossible for a child to reverse the position of the figures.

The remaining pieces of apparatus are the tracks and the Dual Board. The hundred track consists of ten pieces of wood, each ten inches in length and grooved to take the ten block. Catherine Stern here suggests a series of group experiments which give the child a real comprehension of the relative position and value of numbers to a hundred. The tracks too are used for teaching understanding of multiplication and division. When four twos are asked for, the child picks up four two-blocks, places them in the track (which is marked off in inches) and records that they measure eight. The child realises that it is four groups of two that are needed but does not have to count and cannot record incorrectly.

The Dual Board is used to emphasize the relationship between the ten and five times tables and to show in a concrete form the carrying and borrowing processes in addition and subtraction.

It is impossible within the limits of a short article to describe every stage of the scheme, but Catherine Stern has met and overcome each problem with ease and clarity. Her early teaching of subtraction, for instance, ensures that a child meets and understands all the mathematical terms used - the difference between, greater than,

less than, take away from, how many more etc.

Absence cannot interfere with the child's progress since he works through the scheme as an individual. A child with very little reading ability can reach a high standard in number comprehension and so gain in personal confidence. The children tackle their practical number work with greater confidence and understanding. They look forward with tremendous zest to the times

when they handle the apparatus — they become absorbed, interested and anxious to share their discoveries. Enthusiasm grows too among teachers using the apparatus. This life-line of number experience in the child's first years at school ensures a personal systematic learning of number facts and provides him with a visual and concrete foundation of knowledge on which to base his later work.

Using Cuisenaire with Infants

Joan Clarkson, B.A.

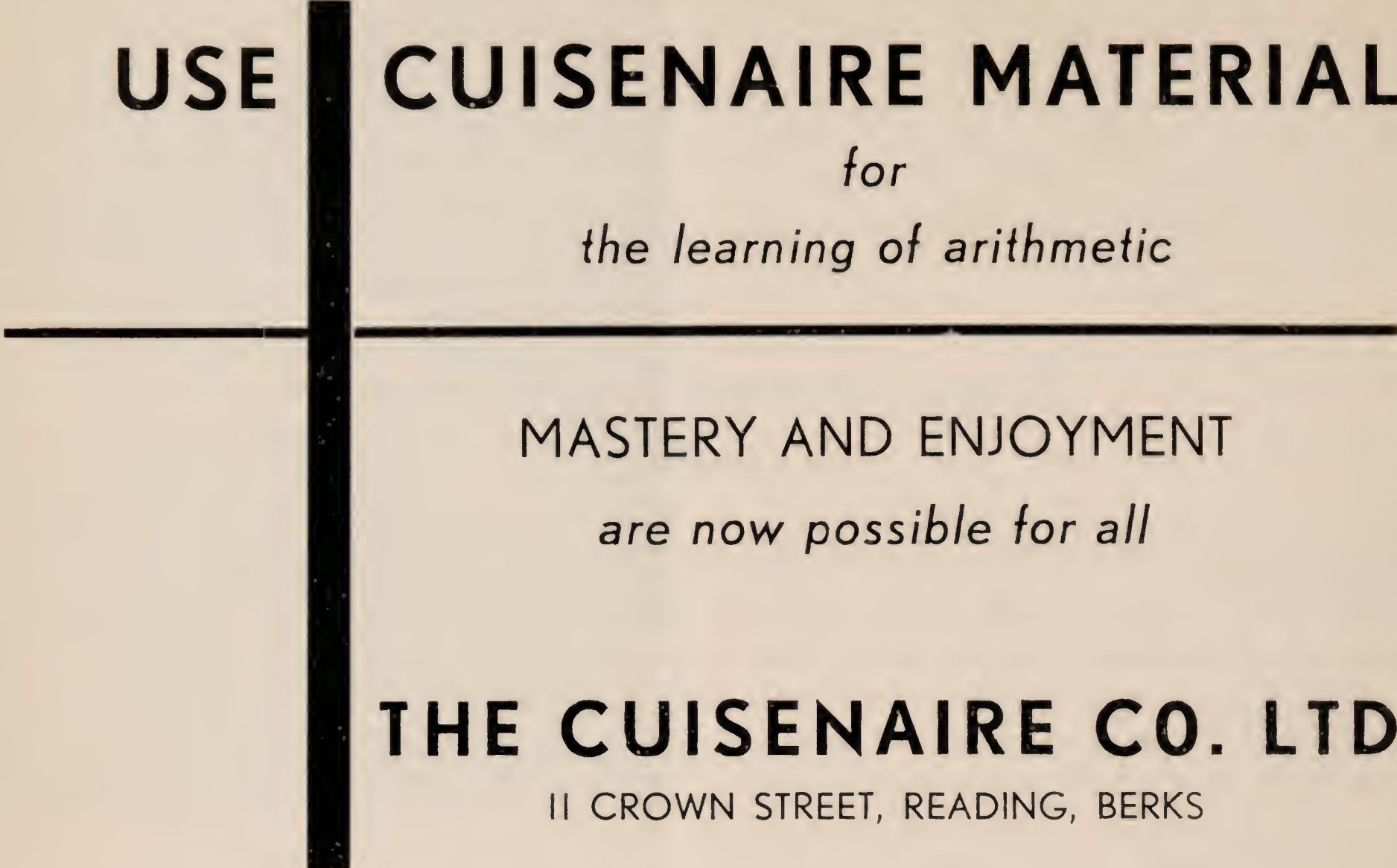
BEFORE DESCRIBING the use of the Cuisenaire material in this school it may be as well, for the benefit of those who have not seen it, to describe the material itself. It consists of sets of coloured rods, used by primary school children in the learning of number concepts and their relationships in the four rules and fractions, and a series of product charts and lotto cards designed to help in the understanding and memorising of multiplication facts to a hundred, without the need for the learning of tables. The symbols on the chart are arranged in such a way that they also give practice in doubling and halving.

Each set of rods consists of two hundred and forty-one blocks of wood, all one square centimetre in section, and varying in length from one to ten centimetres. The one centimetre cubes are white, the two, three, four, five, six, seven, eight, nine and ten centimetre rods are coloured respectively red, light green, crimson, yellow, dark green, black, brown, blue and orange. Thus all rods which are equal in length are also equal in colour. One set of rods provides enough material for four children working at the same time, and the school is equipped on this basis with enough sets for half the school, one half using them in the morning and the other half in the afternoon. Each class is provided with one product chart and a number of sets of lotto cards and product cards, more of these being needed at the top of the school as more products are studied. The products are symbolised on this material by designs showing, in colours corresponding to the colours of the rods, some of the

factors of the products concerned. Thus six is represented by red (2) and light green (3); 20 shows two sets of factors: red (2) and orange (10), and crimson (4) and yellow (5).

The Cuisenaire material is not the only material we use here in teaching mathematics, but it has a very specific purpose. Experience of the real life situations in which mathematics is a helpful tool is given throughout the school by play with all kinds of materials, including not only weights, measures, coinage and clock faces but also sand, water, clay, containers of all shapes and sizes and constructional apparatus. This experience provides the problems for the solution of which mathematics is required. The Cuisenaire material provides the knowledge and understanding of number relationships and processes which can, and, in school, must be applied to the solution of those problems.

In the use of the rods the emphasis is on learning rather than on teaching. Each child, according to his own interests and temperament, is led on by the stimulus of the material to discover number relationships for himself. He is expected to think for himself from the start, and in doing so to develop his powers of reasoning and criticism. This ensures that he will understand each new fact he learns; rote learning is definitely discouraged, as also are the uncritical acceptance of statements made by the teacher and the use of limiting apparatus, such as counters, which reduce him to dependence on counting. Counting is done in this school, associated with the rods as well as with all sorts of objects in the children's environment, and num-



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ber rhymes, games and songs figure largely in the reception classes' number lessons, but this elementary work is quickly left behind.

The two main difficulties we have met at this school during the three years since we adopted Cuisenaire may serve to emphasise the difference between this approach and the more conventional ones. The first has been the attitude of the teachers, who have had to rethink the subject for themselves, and, instead of instructing the children in the old way, to guide them by judicious questioning through experiment to understanding and conviction. The other difficulty has been the reluctance of many of the children, brought up to expect to have everything done for them, to accept responsibility for their own achievements. Both these difficulties have been, and continue to be, overcome by the enthusiasm and pleasure aroused by the boundless possibilities revealed in the use of this very attractive and dynamic material.

When the children first come to the school they are given the sets of rods and encouraged to play freely with them. They may be fully engrossed

in building houses, harbours, cars and ships with them, in making patterns and in sorting the rods according to colour or length, for three weeks or longer. During this time the teacher moves among them asking each child to describe what he is doing, for from the start the children are taught to be articulate. During this period, too, although no numbers are associated with the rods, the children are being taught to recognise and write the figures one to ten and to associate them with numbers of doors, windows, children, boxes of rods, fingers on the hand and anything else in their environment.

After a time some of the children indicate that they are running short of ideas in their rod play, and at this stage the teacher begins to group them and to work with each group in turn. Her aim is to make the children aware of what they are experiencing. She points out that they have discovered in their play that some rods are shorter than others, and that shorter ones can be put end to end to equal a longer one; that rods of different lengths can be ordered to make ascending and descending staircases; that the

rods are made in ten different colours and lengths. They also find they can distinguish the rods by feel alone, by picking out one of a particular colour from an assortment held behind the back, or in a box above the head. At this stage the teachers find useful Introductory Book One of 'Arithmetic with Numbers in Colour', by Dr. C. Gattegno. Introductory Books Two and Three are also used in the school, but, as in the case of the first book, they are not worked through systematically. The teachers select the sections which they consider most appropriate for particular children at a particular time, considerably extending some sections while taking care that none are omitted.

The first stage, corresponding to Part One of Introductory Book One, consists simply of free play with the rods. The second stage, corresponding to Part Two, consists of further suggestions for play activities, during which the children experience the following essentials:

1. By putting rods end to end, or adding the lengths, the total length is increased. The children put, for instance, a red and a yellow rod end to end, find that the total length is equal to the black rod, and 'read' aloud: 'The red rod plus the yellow rod equals the black rod'. Notice that the correct mathematical vocabulary is taught from the beginning; even the five-year-olds accept this without difficulty, and have no need to 'unlearn' incorrect terms later.



Stair construction to 10. Compare with the Stern method and notice that no frame is used

2. By covering part of one rod with a shorter one, or subtracting it, a shorter length is obtained. The children see, and say 'Black minus red equals yellow' and 'Black minus yellow equals red'.

3. By iteration (using the same colour rods over and over again) the length is multiplied so many times. The children see, and say: 'Five red rods equal one orange rod' and 'Five of the red rods equal the orange rod'.

4. By comparing two unequal rods, rods can be found which are half the length of others, or a third, two thirds, a quarter and so on. The children find, and 'read'; 'The crimson (or pink) rod is equal to half of the brown rod'.

When the words 'plus', 'minus', 'equals', 'of' and 'times' are first mentioned, the teacher shows the children the written symbol, and frequently after that, while the oral work is in progress, the children themselves are requested to write the correct signs on the blackboard.

Usually by the end of the first term the majority of the children are thoroughly conversant with this qualitative arithmetic — really algebra — and are ready to go on to the next stage, which begins with numbering the rods. If the foundations have been well and truly laid, pro-



A group using the Cuisenaire Rods in class

gress after this is rapid and sustained, but experience has shown us that when teachers are too eager to press on, so that they can introduce children to 'proper sums' before they really understand what they are doing, troubles lie ahead for both teachers and children. It is almost impossible to go too slowly with Cuisenaire; it is very easy to go too fast.

There are different approaches to numbering the rods, but in this school it is usually done in the following way. Working with the group of children who are ready, the teacher says: 'If we call the white rod '1', what shall we call the red rod? . . . the green rod? Why?' This last question reveals the fact that the rods can be numbered only in relation to each other. The green rod is only '3' because it is equal to three of the white rods when they are each equal to '1'. To ensure that this is thoroughly understood, the teacher may suggest that the red rod should be called '1', and ask the children to find which rod would be '2'. This never fails to cause excitement and pleasure, two emotions constantly evoked by the material.

When it is eventually decided to use the white rod as the unit, all the other rods are numbered accordingly, and many games and exercises are introduced to aid memorisation. In future, children who forget the number of a rod will be expected to find it by measuring with the white rod.

After a day or two the children are ready to begin recording equations. At first they compose these for themselves, putting two rods end to end, finding the one rod to which these two together are equal, 'reading' the pattern they have made, and recording it with an addition sign. For example, a child may put a red and a yellow rod end to end with a black rod beneath them, read 'Two plus five equals seven' and write down $2 + 5 = 7$. The teacher may point out that, as the child has already experienced before using numbers, this same pattern of rods can be read as $5 + 2 = 7$, and, later as $7 - 2 = 5$ and $7 - 5 = 2$. The child will then probably embark on a series of subtraction equations.

The teacher then begins to supply the examples, alternating the usual type of equation with others like the following: $7 = 2 + ?$, $5 + ? = 7$, $? - 5 = 2$. In this way the children

learn all the addition and subtraction facts, first to 10 and later to 20. Numbers above 10 are composed, when using the rods, with one or more orange (10) rods plus one rod of another colour. The significance of the place value is thus immediately apparent in such a number as 37.

As the children become so familiar with the number facts that they can arrive at a solution without handling the rods, they voluntarily stop using them for that operation. We have found it unwise to try to encourage children to work without them, as mistakes made through immaturity lead not only to lack of confidence but also to wrong habits of thought.

There is very little space left in which to describe the more advanced work, but it follows on naturally from the earlier stages. Multiplication and division are seen, as in the case of addition and subtraction, to be two ways of expressing the same relationship. Children who have been in school less than a year will tell you that half of ten is five, or even that $6 = \frac{3}{4} \times 8$, because with a yellow and an orange rod, or a dark green and a brown rod, side by side in front of them they can see the relationship.

By the time the children are seven they are tackling complicated equations involving numbers up to a hundred in examples taken from Dr. Gattegno's text books, or working in thousands in examples they create for themselves. They are also beginning to compose and learn about squares and cubes. Most important, they have retained their early interest in, and enthusiasm for, mathematical experience, and look forward to learning more.

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Environmental Methods of Teaching Number

Daphne Ives

ENVIRONMENTAL methods of number teaching, according to which meaningful, real-life situations are created to provide children with their first arithmetical experiences, are now generally used in Infant Schools in Britain. Gone are the days when young children were expected to regurgitate number facts which they were unable to accommodate conceptually. Teachers are now aware that an understanding of simple processes cannot be forced by the premature rote learning of number facts, but that such understanding can only be achieved by the child who is at both an adequate educational-developmental level and total maturational level. I shall not attempt to distinguish between educational and broader maturational influences, but the perceptive teacher in possession of the necessary facts can well decide what 'readiness for learning' entails. It has been widely realised that earlier methods of number teaching did not encourage a healthy growth of mathematical thinking in young children; on the contrary in many cases this early forcing built up a strong resistance to arithmetic because the children were frightened of failing as they attempted to use inadequately mastered skills.

We must consider the value of the environmental method which many of us use. Are we using the teaching time at our disposal as effectively as we should? Are the experiences we provide for the children always as educative as we should like them to be? When answering these questions we must bear in mind that children are most stimulated to learn when they are wholeheartedly participating in an absorbing activity which has purpose (and therefore meaning) *to them*. Situations of this sort are usually connected with social or creative activities. It is our task to create a stimulating environment which gives opportunities for acquiring the understanding of number in a realistic situation.

THE FIRST YEAR

During the first year in the Infant School most

of the children will be at the stage of learning to classify numbers, and of discovering the constancy of numbers. The most valuable experiences for them will be those which will enable them to count a large variety of different objects. For example, during shopping play in the class-shop, and in the course of the innumerable meals served in the Wendy House, counting and matching are learned in a socially meaningful way.

'We've got six children, but there are only five cups and four saucers. We need one more cup and two saucers.'

'Janet's brought another sugar packet for the shop. We've got thirteen now.'

'Eleven conkers make the scales go down, and so do eight pebbles.'

These remarks all reflect a direct experience and quite clearly show that the children are either learning or consolidating what they have already learned, and so are developing their understanding. If we compare such activities with those which entail the use of such semi-abstract notions as are inherent in apparatus of the dot matching type, the superior value of real life number activities in aiding meaningful learning seems to be obvious.

In this first year at school, Number work largely consists of the counting experiences I have indicated, and of experimentation with varied materials in play situations. In the course of such experimentation the children will handle weights, two and three dimensional shapes, be concerned with the relative lengths of various objects and the capacity of containers, both for liquids and solids. By introducing the children to such varied experiences for their contemplation we provide the early foundations for the range of thinking required of them in mathematics later in their school lives. This consideration of variables, which operates at the moment on a sensory-perceptual level, is the correct beginning for a child who will one day be called upon to consider variables at a conceptual-deductive level.

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THE SECOND YEAR

At the beginning of the second year most of the children will have learned to associate the correct symbol with any group of objects up to ten. They will have learnt from their play to combine groups of objects to which they will attach number names, and similarly to use numbers to describe the action of taking a smaller group from a larger group. They will have developed socially to the stage at which they are ready to play competitive games and will gain further experience of counting, addition and subtraction when scoring in such games. Improved physical co-ordination will mean that they can now more accurately weigh and measure. Lively six year olds, and they are all lively in a stimulating environment, will devise numerous situations which the teacher will be able to use to help them to acquire number understanding. The children will measure the wallpaper they are cutting up for the doll's house; cakes must be made according to the recipe and they must weigh the ingredients accurately; this recipe requires half a pint of milk, that recipe a pint; in the classroom shop they must know money values and be able to work many small sums.

At this stage the children who are beginning to read and write will enjoy making up shopping lists and recording various experiences, but in our school, we think that the emphasis must still be on acquiring as many direct experiences as possible and that there should not be too much recording. Clearly and simply written cards, inviting the children to solve the problems they contain, should be provided in order to ensure that they use all the various materials at their disposal at some time. Such cards should be arranged in progressive order of difficulty and numbered, each child keeping a personal record of the cards he has used. Whilst at no stage in the Infant School should we forget to relate our arithmetic teaching to real-life experiences, there will come a time when the children are developmentally ready to learn mechanical arithmetic processes. They will only have reached this stage when they have gained an adequate working knowledge of numbers and their uses from the environmental experiences which we have provided. At this point specially devised activities should be provided where concrete materials are

used to give the children an understanding of tens and units. Bead threading where a series of differently coloured tens are built up is a valuable activity. Another useful activity is sorting groups of beads into heaps of ten and recording the number of tens and any odd units left over. The best time to introduce such activities is when a situation arises during the children's play where such calculations are necessary. The children who are ready to learn can then be taught the process in question and be given some sums involving tens and units to practise. They will use concrete apparatus such as sets of beads threaded in tens on pieces of stout wire, with odd beads to be used as units, or sticks tied in bundles of ten, until they discard them in their own good time as they become sure of the number bonds. They can be helped to learn these bonds by playing flash card games in groups of four or five. A set of cards is provided each having a bond written on the front with the answer written on the back in a different colour (to make for quick sorting). The leader of the group holds up each of the cards in turn and the others call out the answers. The first to call out the correct answer keeps the card and when the leader has no cards left, each player counts the cards he has won, the child with the most cards becoming the next leader.

During this second year the child will encounter situations where he will multiply or divide. We will include a number of problems among those on the cards we have mentioned which will ensure that he gains such experiences. Whilst we have suggested that mechanical practice in addition and subtraction can follow practical experiences, we think that such practice in multiplication and division processes is unwise in the Infant School.

THE END OF THE INFANT STAGE

What, then, do we expect our children to have experienced and learned during their Infant School years? The answer to this question will to some extent be a relative one because the quality and quantity of the experiences gained, and the learning which results from these experiences, will be dependent upon the innate intellectual capacity and home environment of each child, as well as what we have been able

to provide in the classroom. Some children will be able to understand and add difficult bills in their shopping play, whilst others will still be discovering that six pennies are worth the same as a sixpenny piece. Some will be competently handling tens and units in addition and subtraction sums, whilst others will still be learning that '1' ten means more than '9' units, whilst yet others will still be learning to attach number symbols to groups of objects. The majority of children, however, should be able to apply the four rules to numbers up to twenty in realistic play situations. They should know the addition and subtraction bonds involving numbers up to twenty, and should know several multiplication and division facts. They should be able to count and record numbers up to a hundred. From their shopping play they should have acquired a knowledge of all the coins and a facility in counting money. They should know the pence table up to two shillings and be able to add sums to this amount. They should also be able to give change and subtract money to this amount, although they will quite likely have had ex-

periences involving larger sums of money during their play. They will have measured in yards, feet and inches, and should be able to record the results of such measuring. Some of the children will have learned to tell the time in minutes, and most of them will be able to tell the hours, half-hours and quarters. As with measuring, so we will expect them to be able to record their experiences in weighing and capacity. Finally, they will have a notion of the fractions $\frac{1}{4}$, $\frac{1}{2}$ and $\frac{3}{4}$, which they will have frequently encountered and used as verbal descriptions of proportions of the materials they handle.

When they enter the Junior School this method of teaching, recognizing as it does the diverse levels of attainment from child to child, should be maintained. The children will be expected to tackle an increasing amount of mechanical work, but it is to be hoped that such work, at any level in the Junior School, will continue to grow from realistic situations — as it does when the environmental method is used with children from 5—7 years in age.

Contributions of the Environmental, Cuisenaire and Stern Methods to the Understanding of Number

Lawrence Ives

I MUST BEGIN with a consideration of the general importance of the number investigations noted in my introductory article. Although Piaget only carried out his experiments with a small number of Swiss children, his findings are generally supported by researches since carried out. Piaget is primarily concerned with discovering the nature of mental growth and this is, after all, what we as teachers are much concerned with. We know that each child has an individual growth rate and that although standardized tests can give us useful information, they do not tell us anything about the *nature* of the mental growth. On the other hand, the investigations of Piaget give us an insight into this growth which enables us to adjust accordingly the content of our teaching and the way in which

we present this content.

By studying Piaget's findings we are enabled to evolve criteria for evaluating any method of number teaching. We know that the child passes through three developmental stages, e.g. the first stage at which a global estimate is made; the second stage at which an intuitive perceptually based one to one correspondence is made; and a third stage at which reasoning, or operational thinking, transcends perception. We know that the third stage child is able to mentally reverse an operation and so conserve a number, can understand ordination-cardination, and can understand the addition of numerical parts to form a new whole. In order to evaluate any method of teaching number (along with the apparatus employed) we might usefully pose the following questions:

1. To what extent is the method likely to speed the child's progress through stages one and two?

2. To what extent does it give the child the opportunity of firmly embracing the understandings necessary for the achievement of stage three?

3. To what extent is the basis for sound mathematical thinking at later stages being given?

We will first attempt to answer questions one and two in relation to the three methods. Before question three can be answered a little more has to be said about the child's mental development and this answer will, therefore, be attempted later.

THE ENVIRONMENTAL METHOD

If the varied experiences of the type Daphne Ives has described (which are, when compared with those provided in methods using structural materials, relatively unplanned) are given to the child there is no reason to suppose that progress through stages one and two will be hastened. The child will see units, or single elements, in many forms, and his approach to the understandings which he has attained at stage three will not be made any easier.

For example, if, to the stage one and two child, a spread out group of objects seem more than a similar number of objects which are closer together, he will not learn the unchangeable nature of a number by seeing '6' first as six beads, then as six single pounds of sand combined to make one heap, and then as six milk bottles. Letting him play freely with such materials so that he gets to 'know' them is one thing, assuming that such play brings about an understanding of the nature of numbers is another. Implicit in this second assumption is the notion that he understands (or can conserve) '6' already, a notion which might be suggested by the fact that he can count up to, and perhaps far beyond, six. But Piaget has shown that the ability to count does not imply that the ability to conserve a number is also present.

On the other hand, if the play materials are designed with Piaget's findings in mind, they may well help the child to pass more quickly through the first two stages.¹ In developing

this point we hope to also suggest the answer to question two. If we do speed this progress (as judged by Piagetian type tests rather than by tests which may largely test the child's ability to learn by rote) then we are using methods which enhance the child's stage three understandings. What could be the design of such environmental-play materials? What special experiences must we give the child? Here are some suggestions:

REVERSIBILITY AND CONSERVATION

The children may be given experiences in play situations which demonstrate that the number of elements in a group does not become more, or less, when these elements are spread out or moved closer together. The children in Miss Churchill's investigation² played a game in which cut-out figures of boys were paired with cut-out figures of dwarfs for a dance. The boys would then break away and have a dance on their own. When the dwarfs wanted them back the children manipulated the figures to find whether there were still enough for all the dwarfs to have a partner. Children still at the stage of making qualitative judgments would think that there were more dwarfs (spread out) than boys (closer together and in pairs) but upon discovering that there *were* enough, the children made such revealing comments as: *'There's still enough though there doesn't look like it.'*

CARDINATION — ORDINATION

A game could be played in which cut-out doll-figures, which are graded in size, are dressed in similarly graded dresses. The teacher might give instructions of this nature when introducing such play (we assume that the dolls and dresses have already been arranged in order of size): 'The smallest doll is number one in the line, we call her the first one. Now, she must have the first dress... We

¹ A recent piece of research by Miss Churchill, of Leicester University, in which five year old children, given experiences in play situations of matching, ordering, seriating and so forth, and compared with children who did not have such experiences, has demonstrated that progress towards stage three understandings may be speeded.

² See 'Researches and Studies', No. 18, July 1958. Published by the University of Leeds Institute of Education.

have dressed one doll. Now it's the turn of the second smallest doll — she must have number two dress, that is the second dress . . . That makes two dolls we have dressed . . . and so on. The dressed dolls should be placed equidistant to the lines of undressed dolls and dresses so that the sequence is obvious.

The teacher who is aware of Piaget's investigations will be able to invent adequate teaching aids because she will be able to distinguish between those aids which help the child to reach stage three and those which do not.

THE STERN METHOD

Gwen Waldo Clarke has described the Stern Apparatus and has shown how it caters for individual rates of growth so that each child may experiment and learn from it at his own level of understanding. Mrs. Clarke considers that the sound mathematical truths which are gained from such experiments may then be applied to activities of the type associated with the environmental method — these activities helping to maintain a live interest in number work rather than being a means of initially acquiring understandings. Dr. Stern believes that the experiments with pure numbers which the child carries out with the blocks should be followed by an application of the discoveries thus made to real-life problem situations. She notes the importance of such problem situations in the teacher's book³, and the children's workbooks⁴ contain many real-life problems. The elements in each problem are shown in a symmetrical or structured group so that the child, used to seeing the structural representation of numbers, is able to ascertain the number of elements involved without counting (in contrast to the usual workbooks which show scattered, unstructured groups so that the child can only arrive at the number fact by counting).

Let us now pose our first question. The child taught with Stern Apparatus may well pass more quickly through stages one and two because certain confusions which might occur when he sees (what seem to him conflicting) representations of numerically 'similar' but

perceptually dissimilar groups are avoided.

To go on to our second question — let us take the understandings present at stage three and consider the value of the apparatus as an aid to their achievement.

REVERSIBILITY AND CONSERVATION

Matching six ones to the six block (where one to one correspondence *has* to be made), then spreading out the ones and re-matching them, the child will begin to form a mind picture of 'one' and of six being six ones . . . of the invariance of six. It might be said that this is all very well when one is similarly represented, but what happens when it is not? Can the child conserve six when it is composed of other elements? The answer to this is firstly, that his frequent experiences of composing and decomposing numbers, as represented by the blocks, will possibly help him to conserve a number, whatever form the elements take or however they are arranged, because from his perceptual experiences with the blocks he will have gained a mind picture of numbers which will help him to *quantify* and to ignore qualitative dissimilarities. Secondly, we might think that we should first help the child to understand pure numbers in relation to each other (as seen in the Stern blocks) and that only when he has reached stage three understandings when handling the blocks should he be expected to apply his knowledge to real-life situations. If we think in this way, we might conclude that, if his perception dominates his reasoning at stages one and two, we should only give him perceptual experiences which satisfactorily structure number relationships whilst he is at these stages. On the other hand we might consider that such a programme would deny the child many enriching experiences with materials which are difficult to adapt so as to structure number relationships.

CARDINATION — ORDINATION

Dr. Stern suggests that the child places five 'one' blocks in a row so that he sees a group of five (cardination) and that he is then asked to 'take number five, that's the fifth, or last one, away' (ordination). When this exercise has been repeated with various numbers the child may deal with the ordinal values of other blocks than the last in each group. The Number

³ Children Discover Arithmetic by Catherine Stern. Published by Harrap, 1953.

⁴ Discovering Arithmetic — workbooks in structural arithmetic. (As yet not published in this country).

Track, where each place is marked and numbered, is of value for this exercise. The child places twenty-five 'one' blocks in the track and is asked to indicate *number* 21, or the twenty first block, and so on. When we speak of *number* 21 we are using the word *number* in its ordinal sense; the cardinal sense is used when we speak of *a number of elements*, implying *the total number in a group*.

ADDING NUMBERS TO FORM A NEW NUMBER

Whilst using the Ten Box, the Counting Board and Pattern Boards the child will gain extensive experiences of the compositions and decompositions of numbers which will help him to know the combinations which, in additive composition, will make a total.

THE CUISENAIRE METHOD

The materials used are designed on the same principle as the Stern Apparatus e.g. so as to structure numbers and their relationships. There are certain differences between the Cuisenaire and Stern materials, the most important being:

1. The Cuisenaire blocks are much smaller making it possible to provide many more for use, especially where working space is limited.
2. The Cuisenaire blocks are not marked in unit lengths so the child cannot enumerate as he does with Stern blocks. I think that unmarked blocks are superior because children using the Stern blocks sometimes enumerate in order to arrive at an answer and do not satisfactorily perceive the whole structure. For example, the child using the Cuisenaire blocks must *remember* that the yellow block is five and the orange block is ten. He sees that two yellow blocks equal one orange block, his eyes take in the whole structure and he *sees* that $2 \times 5 = 10$. I have noticed that children using Stern blocks for such a sum will sometimes count the ten areas on the ten block, then the areas on the two five blocks, and in doing this do not see the total structure as satisfactorily as when unmarked blocks are used. This especially applies to the duller children.

This point about *seeing* the structure may be related to the size of the blocks (noted in 1. above). The child can only perceptually 'take in' a certain area; it follows from this that, because the Cuisenaire blocks are smaller, he

'takes in' more structures when, say, the decompositions of ten are arranged, than when the larger Stern blocks are used.

3. The Cuisenaire blocks are arranged in colour families e.g. 2, 4, 8 in shades of red; 5, 10 in shades of yellow; 3, 6, 9 in shades of blue. The Stern blocks, whilst being coloured, are not coloured with the idea of helping the child to remember number facts by the association of colours. They are coloured in order to allow the child to more clearly see the structural relationships of the numbers presented. However, as we pointed out, although the child sees that $2 \times 5 = 10$ (with the Stern blocks two yellow blocks equal a blue block), enumerating the unit areas on each block may interfere with seeing the structural relationship.

4. The Stern Apparatus includes devices such as the Store Game, the Dual Board, and the Number Track which help the child to learn the structure of two place numbers and positional notation. The Cuisenaire Apparatus does not include such devices.

It should be noted here that there are children's workbooks available for the Cuisenaire Apparatus but that workbooks for the Stern Apparatus have not yet been published in Britain.

It would appear that each set of apparatus has certain advantages over the other. Teachers who wish to make their own set of structural materials might draw upon both sets for ideas.

We are not going to discuss our two questions in respect of Cuisenaire materials because enough was written about the use of the Stern blocks to indicate the contribution to understanding we might expect the Cuisenaire materials to make. Joan Clarkson's detailed description of how she uses them will suggest many possible approaches to helping the child to understand cardinality-ordination, etc.

THE JUNIOR SCHOOL AND LATER

We will now consider the third question and discuss the extent to which these methods provide a basis for sound mathematical thinking. We must first examine the child's mental development beyond the age of 7 years at which it has been shown that he enters the period of operational thinking when he can carry out

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concrete operations. That is to say he is able to reason mathematically about objects within his own immediate experience. This reasoning is limited because the child is not yet able to isolate variables and set up hypotheses which he then systematically investigates. He is still 'tied' by the effects of his immediate concrete experiences and cannot abstract from them so as to fit them into a higher system of reasoning. The period of concrete operational thinking lasts until the child is 11 or 12 year old. It never becomes wholly absorbed into a higher mental approach, however, and may be observed in the early approaches made by adults to a new problem situation which demands the consideration of the relationships

between the properties of the elements under investigation.

At about the age of 11 or 12 years, the child enters the period of what Piaget calls 'Formal Operations'. During this period he develops the ability to abstract relationships, to evolve hypotheses which are based on all the possible combinations of these relationships, and then to carry out a series of controlled experiments in order to discover which of the hypotheses can be shown to be correct. When he has done this he is able to formulate laws which govern the properties of the materials under consideration. This ability continues to develop until about the age of 16 when the adult level of reasoning is reached. The interested reader is referred to the investigations of Inhelder and Piaget for an account of experiments which demonstrate the growth of thinking from about 5 to 16 years.⁵ In one experiment, the children had to mix five colourless and odourless liquids of different chemical composition, three of which gave a coloured product, the fourth removing the colour and the fifth being neutral. After initial experimentation the children at the concrete operations level only continued to mix the liquids at random. The children at the formal operations level began to try them out systematically after their initial investigations, keeping a strict control over their experiments. It was necessary for the children at both stages to discover first of all concretely what happened when the liquids were mixed, but the children at the concrete operations level could not then solve the problems created by the inclusion of the fourth and fifth liquids, which behaved differently from the first three. Only those in the period of formal operations were able to organise their approach so as to evolve laws governing the behaviour of any two or more of the liquids in interaction.

How will this knowledge of the way in which logical thinking grows help us to evaluate the three methods of teaching number which we have discussed? These are the stages which the older child passes through in his attempt to discover the laws governing elements in a problem:

⁵ See *The Growth of Logical Thinking* by Barbel Inhelder and Jean Piaget. Published by Routledge and Kegan Paul, 1958.

1. He examines each element in turn and tentatively experiments with each in relation to the others.

2. He finds that random selection of elements is not adequate because they do not all behave in a similar manner.

3. At this point he systematises his approach; every possible combination is investigated.

4. He considers the results of his investigations and then formulates a law (or laws) which he tests.

5. If he then meets a new element in interaction with those he has investigated he relates the new one experimentally to the others, now armed with a certain amount of knowledge as the result of his previous investigations. He discovers whether his law (or laws) apply to this new element . . . and so the process of building up a structure of conceptual knowledge may proceed.

We find that the child started with a 'whole', a 'total grouping', which he investigated by relating each element to this 'whole' in turn. His discoveries were wholly the outcome of his own investigations — the process was self educative throughout. Although the concrete operations level child will not be able to arrive at laws and will not be as systematic as the child at the formal operations level, we might reasonably hope that by structuring mathematical relationships, that is by presenting 'wholes', the Junior School child will be helped to systematise his approach.

If we consider the implications⁶ of the approach which the older child makes when attempting to discover laws against the situation in which the child is expected to learn a series of laws and to then apply them to wholes (or mathematical structures) it will explain why so many children fall by the wayside when the teacher has an atomistic approach to the teaching of mathematics. The synthesis of concepts which is increasingly called for will prove too difficult for many of the children

who have never had the opportunity to explore and master these concepts in the first place. The child will naturally abstract in the long run (if he is intelligent enough). If we abstract for him we are creating a rickety structure and we must not be surprised if it collapses.

We must now ask to what extent does the apparatus used in the three methods we have discussed allow the child to build up a sound understanding of mathematics by means of his own investigations? It would seem that structural materials are more likely to prove satisfactory aids to such development than environmental materials. If environmental materials are used it will become increasingly difficult to adapt them so that they represent mathematical relationships. On the other hand these relationships are represented in structural materials and the child's experiences with such materials will lead to the formation of exact mathematical concepts. Of course, he should apply his findings to 'real' situations, but this does not mean that such situations (along with the materials involved) are the best means of acquiring these concepts. Rather, the child who is using structural materials is aided by the true representation of the factors involved in this process of concept formation. When he is developmentally ready the child will abstract relationships and postulate hypotheses which he will apply to real situations as he attempts to understand various phenomena.

We think that, whatever the gain in mathematical skill which results from using structural materials, the most important single consideration is that such materials, if properly used by both children and teacher, cater for a progressive mental development. We might usefully end this article by quoting from Max Wertheimer⁷; 'Every good teacher enjoys teaching and learning when really sensible learning takes place: when eyes are opened, when real grasping, real understanding occurs, when the transition takes place from blindness or inaptness to orientation, understanding, mastery; and when, in the course of such happenings, the mind develops.'

⁶ Berlyne writes: 'The pedagogical implications of Inhelder's work are unmistakeable. Children with no previous instruction appear capable of learning scientific laws in this way, with, presumably, more motivation and more understanding than are produced by traditional teaching methods.' (D. E. Berlyne, 'Recent Developments in Piaget's Work', *The British Journal of Educational Psychology*, February, 1957.

⁷ From the foreword Wertheimer wrote to 'Organising and Memorising' by George Katona. Published by Columbia University Press, New York, 1940.

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On Bubbles and Such (2)

C. A. Claremont

REVERTING TO BUBBLES,* there is a difference between the air itself, and what is called 'atmospheric pressure'. Most text-books try to insert these two ideas simultaneously into the child's mind. But, clearly, one must be sure that something exists before one can conceive of it as 'exerting a pressure'. One might as well talk about water-pressure to some stranger from the stars who did not know what water was. And the more invisible, and even intangible, a substance is, the longer it takes to come to believe in it.

For this reason, 'psycho-science' or psychological science teaching, must take all complex ideas apart and give each of their components a chance to become established separately. The air can be made real for us in many ways besides bubble-blowing. A pair of bellows does it splendidly, or a peashooter; an electric fan with streamers waving in the breeze. Blow through a rubber tube with a bit of glass tubing to act as mouth-piece at one end, and having a fine-drawn glass nozzle at the other. The air-jet enables one to blow paper boats about in a basin of water with great precision. (Even sailing across the wind, if the boat has a deep and heavy keel, can be discovered like this.) The old-fashioned popgun, or the 'popping' of a paper bag, each holds the same lesson. The wings that keep a dart straight would not do so in a vacuum. Why does an assegai have a tuft at the end? What a fund of ideas for hand-work.

So the teacher who collects suitable things and materials will find the children making their own applications, and often their ideas are more original than ours. Don't hesitate, when it seems opportune, to talk about the outer world. Water-transport, first by paddle, then by oar and then by wind, comes into history. Use it, therefore, and the class-room interest will be redoubled.

And how about kite-flying? No one can fly a kite who does not believe profoundly in the reality of the atmosphere!

* See Mr. Claremont's notes under the same title in the March issue of *The New Era*. Ed.

Another invisibility — Gravitation

So much for the air. Now for its pressure — the laboratory bug-bear — the *pons asinorum* of text-book science. Everything we know, or handle, falls if you drop it. So why should not the air fall, this real thing or substance which is all about us? It does, in fact, fall; comes down as low as it can, and is only stopped by the ground on which we walk, just as we are! For if there were no ground, we should fall and go on falling till we came to something that stopped us. The air does just this. It falls into every hole in the ground, filling it right up, just as water would; but we can see the water, and we cannot see the air. There is so much of it that it cannot all fall down, so it is heaped up above us; in fact, it goes on up for miles. But not forever. After forty miles, or so, it gets thinner and thinner, and far above that, we should find there was no air at all. That is why space-rockets have to take enough air with them for the passengers (animals or men) to breathe, and why they must propel themselves, since there is no air for wings to ride on, as an aeroplane rides, resting on its wings.

This air above us, trying to fall, weighs on the air beneath, compressing it, just as the air is compressed in a motor-car tyre. So we are all walking about, really, in compressed air! We don't notice it, because our blood stream, and the soft tissues of our body which contain much liquid, all absorb some of the air, dissolving it as sugar is dissolved in water, and this dissolved air is also compressed. So it presses out like a spring, and so resists the outer air which is always trying to press its way in. The very air we breathe has been well compressed, which is just as well, since forty miles of air overhead weighs quite a lot, and without anything to fight it back our lungs would collapse like the sides of a rubber hot water bottle when emptied out.

What makes the air fall? What, for that matter, makes anything fall? This was the question that Sir Isaac Newton asked himself when an apple, dislodging itself from the tree under which he was seated, fell on his head. He

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MY HOME IN HONGKONG

MY HOME IN EGYPT

Ready this autumn

MY HOME IN AUSTRALIA

MY HOME IN FIJI

MY HOME IN ITALY

MY HOME IN LONDON

MY HOME IN NEW ZEALAND

MY HOME IN RUSSIA

MY HOME IN NORWAY

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reasoned: 'No one threw this apple: why did it come down and not go up, or sideways?' And meditating on this question, he decided that it would not have moved at all if something had not made it move, and what could this something be? It was a still day, without wind, and being an astronomer, he also had in mind that the earth we live on is a globe, and wherever he had sat, even on the opposite side of the earth, an apple falling from a tree above would still have hit him. Indeed, if you take your terrestrial globe and imagine an aeroplane flying round it, resting on the air, how would it fall if anything went wrong? Always straight to the earth beneath it, but if it fell on the opposite side to England, this would (to our minds) not be 'down' but 'up'.

So he thought, 'Perhaps the earth pulls things to itself, just as a magnet pulls nails to itself' — though, it is true, the nails have to be made of iron, while the earth pulls any substance whatsoever. It was a good idea, but it meant believing in an invisible power which acts across empty space, and although we cannot see any other explanation, it still seems wholly mysterious and not even Einstein can explain how this conjuring trick of nature comes to be done.

Yet, how lucky for all of us that it is done! If it were not, the least jump into the air would take us right off into space, for, once we had

started, why should we stop? Any object we lifted would tend to fly off; in fact, the earth is known to be spinning round like a great top, and everything loose on its surface would not go round with it, but would shoot away at a tangent: air, water, and all!

So, even if it is inconvenient to fall off a ladder, it is better than becoming a meteoric object rushing everlastingly through space. This is what the force named 'gravitation' saves us from.

And now back to pedagogy. If the invisible air is hard to believe in, how much harder will it be to make the child certain of this invisible force? It is, in fact, so hard that we must not go at it too directly, for fear of discouragement. His first experiences, or questionings, must be intuitive, and if we reflect that all creatures, intelligent or not, have to come to terms with this force; have to modify their behaviour to allow for it; we shall come to think it unlikely that the creative powers bringing him to manhood will have left him entirely destitute of those powers of reasoning which are needed for this. In my next contribution, I shall give observations proving this from daily life, and indicate how the school can offer special devices to make it more clear, until finally it becomes a consciously held 'concept' useful throughout life (even to those who are not going to take science as an examination subject!)

Book Reviews

The Pilot Reading Scheme

Four Pre-Readers 2/9 each, with 12 Blue Booklets, 1/- each.

Pilot Reader 1 - The House, 3/- with Dictionary 1 (Red) 3/- and 11 red Booklets, 1/3 each.

Pilot Reader 2 - The Train, 3/- with Dictionary 2 (Green) 2/-, and eleven green booklets, 1/3 each.

Pilot Reader 3 - The Birthday, 3/- with Dictionary 3, (Yellow) 3/- and 11 yellow booklets, 1/3 each.

Pilot Reader 4 - The Story Book, 4/-

(Published by E. J. Arnold and Son Ltd, Leeds).

As the teacher of a mixed infant/junior class with an age range of six to eight years, I am continually crying out for reading material that has a repetitive controlled vocabulary, without being dull; a sufficient amount of reading without being discouragingly long. There are many good readers on the market, but hardly any of them have sufficient short varied material in them to give the child time to absorb new vocabulary before going on to fresh work. In the Pilot Scheme there seems to be an answer to my quest.

Both the contents and the presentation of the series encourages the wish to read. It has been imaginatively designed from the point of view of the size and type of print which is adjusted to the maturity of

the child. The publishers have also been successful in their varied choice of illustrations. Mr. Wilson's pictures of 'The Rabbit Who Nearly Flew' are particularly charming, but children will also enjoy some of the more robust or vulgar pictures.

Spending money is short in all schools, except perhaps the newest, and this series is not cheap. It would be a matter for each class teacher to decide how many copies of each book she would require, but as most children are at different stages, and there is so much material at each level, the cost should not work out disproportionately high.

This is the first time I have come across this well-known and well-tried scheme, and I welcome it among other classroom favourites. S.V.

The Social Purposes of Education K.G. Collier, Routledge and Kegan Paul, 21/-

Considering this book as a whole, it can be said that its main argument concerns the place of social and individual values in education. It is an attempt to explore a most important subject, about which little has been written in the light of modern sociological and psychological concepts. Of course, from Plato onwards, educational writers are full of the importance of standards and values, and of how the good citizen must also be the good man. What we need to know is the meaning of goodness in a particular social context, and how to re-interpret it when faced with changes in traditional concepts and habits. This problem Mr. Collier has made real to us; he has at the same time thrown considerable light on the lines along which it might be solved. This is a serious book with an underlying moral purpose. It shows a deep concern with human beings, and reveals the increasing need for educators to re-think their ultimate aims and beliefs.

The book begins with some references to the material facts of social change in our society, followed by an analysis of the attitudes, feelings and beliefs which are characteristic of our modern life. Mr. Collier describes our changing attitudes to authority and tradition, our uncertainty regarding the ends of life in view of the obscuring of the traditional Christian interpretation. On the more positive side, widening horizons lead to the possibility of greater human dignity, freedom and opportunity to understand the life of man in his striving to become more civilized.

Social change and changing attitudes are put forward as a challenge to which our community must make

a response. The second part of the book surveys our living values, which are our available resources with which we must meet the challenge. This account of British values provides a splendid list of good qualities, but we are warned that these represent primarily the way we feel we ought to behave. Thus it does give us standards. The major social purpose of education is to develop these social and private virtues.

Part III deals with assumptions underlying the argument so far expounded, and examines whether in fact, and how in practice, human beings can acquire the necessary values and stamina in their personal development. There is the usual social psychology of instincts, culture patterns, habits and attitudes; a simplified account of the super-ego and frames of reference, with explanations of the growth of the concept of the self; this is followed by an outline of the educational psychology of learning. All this is a well documented summary of recent work on the relevant topics; no more than this but valuable as such. A very good chapter on scientific and ethical pre-suppositions will help a student to clarify for himself the nature of value judgments and their relation to scientific statements.

Finally, Mr. Collier deals with educational principles, and the all important question of how the teacher can set about cultivating right values in his pupils; again this contains nothing new. It begins with orthodox and, at times, almost pompous views on the use of authority. The following grim sentence, which fortunately is not typical, appears on p. 164: 'The imposed authority of the teacher must in my view provide the hardening element of devotion to duty and acceptance of the highest standards not only of personal conduct but in the pursuit of excellence in the academic,

artistic and athletic spheres.' This is incongruous with the view of the growth of responsibility by joint decision and through the group process, which is later mentioned, though not very enthusiastically. But this last part is brought to life and raised to a high level by the excellent chapter on 'Integrity'. Here we are given an analysis of the relation between autistic and realistic thinking, and a plea for the virtue of faithfulness to one's own convictions when deeply felt and clear of fantasy. There is also a final essay on the aims of general education in universities and sixth forms which was well worth including, since the attitudes of our future professional and managerial meritocracy will play an important part in our changing society.

Without wishing seriously to quarrel with the title of the book it should be pointed out that the transmission and adaptation of a society's values is only one of the social purposes of education. Mr. Collier says much about the response of education to changing values, but little about its function in relation to economic, political and social institutions, or to the changing social structure of our society. Nor does he refer to the vocational purposes of education to maintain the occupational hierarchy, and to ensure the best use of skilled man power in a technological age. He puts values first, and he sticks to values; but that is quite enough for one book.

A. K. C. Ottaway

ERRATUM *The New Era* May 1959 p. 94. The last paragraph of the first column should read: 'Man's drive to create is a movement force. Movement-expression is action in dance, tone in music, thought in speech, and form in the things man shapes. Dance, tone, word and form are ... etc.).

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THE NEW ERA

IN HOME AND SCHOOL

Condemned to Failure

Brian Haslem

Introduction

EIGHTEEN MONTHS ago I arrived in Britain from overseas with the object of finding out what was meant by 'character training' and 'personality development'. I was a fairly typical young teacher with a degree and diploma and six years experience in a boys' junior school where we had been striving to make the school experiences of the children satisfying and productive. I planned to study the work of British educators who were variously attacking modern problems of youth development which, it seemed from my reading, had reached a more advanced stage here than in my own country. I sought definite answers to three main questions:

1. What is personality?
2. How is it developed?
3. How can the school contribute to its development?

I was delighted to find a number of schools where these very problems were in the forefront of thought and effort, and common factors became apparent in the work of institutions as varied as Bryanston, a Borstal institution for boys, Gordonstoun and an Outward Bound Sea School.

At the end of an extensive visiting programme I settled down to teach for a term at a boarding school, and then applied, with some trepidation, for supply work in a large urban area. I hoped to discover what was being done to deal with the problems of personality development encountered by teachers of the less academic children in secondary schools. I found this a surprising experience.

My first post

I started on a Thursday, the first day of term,

at a mixed school of five hundred children, which I shall call 'A'. The Head gave me a big bunch of keys for various cupboards and walked me to the Geography room. On the way he told me about my predecessor, a man who had kept excellent control and taken perpetually silent classes. At the door he advised me, with the help of his thumb, 'There's only one way. Get them down, right down, and keep them there'.

What a day that was! Only terror could control those incredible mobs of children. They seemed to be remote strange beings. Communication with them was so difficult that they reminded me of psychopaths I had met in a mental hospital, and indeed, I found myself wondering whether some of them were already on the borderline of sanity. There were a few, very few, ordinary little bodies scattered through the forms. I was shocked every time I met one. I couldn't help thinking, 'Shame, you poor little so-&-so, how did you get in here?'

I shall briefly suggest the way that lessons went. I was ignored. Ink was spilt, smeared, thrown. Paper was flicked. Pencils were snapped, crushed and stolen. They walked — I'd never seen such fidgets — and they talked loudly and incessantly. They simply had not come to work.

I watched the incredible behaviour of the children I was expected to teach, and wondered how they had got into such a state. I also moved about in order to make personal contact (non-violent!) with as many of them as possible. In view of their class behaviour I found them to be surprisingly pleasant people when approached individually, and of all the questions that sprang to mind at the end of that day, perhaps the most important was: 'Why, if these are really quite pleasant people, do they raise such hell in school?'

Roger

Roger was one of the veterans on the school staff, having stuck it for nearly three years. He had a long chat with me after school. He said that he hated the kids — all of them; that they were complete bloody animals and that one had to keep them down, particularly the girls. His technique for dealing with a talkative boy was to stalk up from behind and clout him on the ear. This, he said, was very effective. Blistering sarcasm took care of the girls. He said that about six teachers left 'A' every term, and asked me how long I thought I would stay. He pointed out that things seldom improved and that if the children proved difficult to start with, they would get worse and worse until they became impossible. The teacher's main job, he said, was to keep control. 'Don't worry about the work. We just keep them quiet until they're fifteen, then they go.'

I wondered how long I would last at this School. Perhaps a week, I thought; it would depend on the balance between interest and unpleasantness and whether the pupils and I established a working relationship.

Hope

My second day, was a day of hectic give and take during which a little work was done, just enough to give me some hope for the future. I knew something about the cupboard contents, and as my department was well equipped, I was able to offer a variety of fairly interesting activities. I pinned my hopes to the satisfaction of creative achievement, and encouraged the pursuit of interests towards this end. I did my best to place the responsibility for work done fully on to the doer so that he should receive full credit for his achievement. Here and there I noticed a tentative response to the challenge of creative work, and a quickening of interest.

Excursion

Then came Monday, the day on which we took the third year boys to the playing fields. Three of us herded a hooligan procession of about ninety boys along the suburban streets to the tube station. There we took over part of a train and while several groups started to

wrestle desperately in the gangway of 'my' coach, a couple removed a seat. One miserable specimen showed me his machine for rolling cigarettes, four played darts, using one another's feet as targets. Some noticed that the hangers were knobbed, so they started slapping them against the ceiling, trying to bash holes in it. At last we left the train and streamed once more along suburban pavements, alarming the local citizens. One boy amused himself by flinging snowballs at passing motorists. When I stopped that he gave me the benefit of his abundant cheek, rich vocabulary, and offered a false name. I shall call him Fred, and shall mention him again. It was a relief to reach the playing fields.

A handful of boys changed into soccer togs. The rest moped about with surly expressions in a morbid hunt for mischief. Three groups of boys kicked balls about half-heartedly for half an hour and then retired to the canteen to spend their money, of which they seemed to have plenty. Naturally they dropped papers all over the place. When told to pick them up they looked resentful and muttered to themselves or were openly insolent. The behaviour of the third year girls who joined us at this time was in no way different. Before we left we discovered that a group of our boys had broken eleven clothes hooks in their room, and bent all the others. On the way home a mistress slapped a boy and he swore venomously at her. Other alarming things happened but I had noticed enough for one day, and dizzily wondered at this different world.

Two boys

During break in the afternoon I met Fred, the snowballer. Roger had told me on the way home that he was a perfect terror, that nobody could do anything with him and that he was the most unmanageable boy in my games group. Nevertheless, Fred and I had a surprisingly pleasant chat about my country, particularly about its weather and the games played there. It was an intelligent, friendly, straightforward conversation; a little bit of sympathetic communication. Fred was vicious in some situations but not in others. In what situations, and why?

After school, when I was tidying up, a boy was waiting near me for his mate who was hunting for something at the back of the classroom. I wondered what he would do for the rest of the afternoon so I said: 'What are you going to do now?'

'Nothing!' he blazed in automatic defence, 'I'm just waiting for him'. He had apparently taken my inquiry as one more unjust accusation.

'No . . . I mean when you get home.'

'Oh,' His tone changed. 'Polish my drum.'

He proceeded to tell me all about his band in the Boys' Brigade. Life in the Brigade was, I gathered, full of joy and purpose and happy achievement, and I shouldn't be surprised if this lad was the proud owner of the shiniest drum for miles around. He also let me know what he thought about 'A'. It was a terrible place and any of the local children and parents would tell me the same. He had tried to get into other schools, but had landed up in 'A'. Geography was a waste of time. School, as a matter of fact, was a waste of time. All the teachers were lousy except one upstairs. He intended working in the post office for a year after leaving, and then joining the police. Here was another child (a 14 year old boy) who could not live in school but managed to do so very well elsewhere. Why? What, I wondered, did education mean to him.

Humanity

At this point I tried to describe to myself the world of the 'A' child, the probable causes of its perversities, and the possible avenues of escape to saner, happier human relationships. This clarification of the difficulties was of urgent practical importance to me and boiled down to finding an answer to the question: What was I going to do in this institution of brutalization where only physical threat was understood? I felt that a basic human relationship of fearlessness, trust and understanding would have to be built with as much speed as possible. I realized that I'd be 'taking the lid off the volcano' and inviting excessive unruliness by not 'keeping them down'. I hoped that my policy would bring very quick results. As I wanted the pupils to know what I was

trying to do, I gave them an earful on this theme: 'I intend to treat you like human beings, not like animals, and I expect that you will behave like human beings.'

I wanted to boost their self esteem; give them something on credit, as it were; give them approval, value, something to live up to. I hoped that if they were then given opportunities for choosing and planning their own actions, and proof of my good faith, reason would prevail and culminate in appropriate class behaviour.

This 'Behave like a human being' propaganda led surprisingly quickly to an improvement in order, and so to work; not to great industry, but at least to some work. I was especially careful to design work which would follow their interests (individually where possible), and which would make the satisfaction of achievement an early experience. I hoped thereby to make the idea of work attractive and build up their confidence in this field of activity.

This policy met with prompt rewards and children began to ask me to lend them text books to take home so that they could do extra work. The idea of homework had not entered my head and this request struck me, and others I mentioned it to, as almost preposterous. This unexpected positive attitude was, I suppose, theoretically predictable, but I was nevertheless surprised by the readiness of their response to such a 'soft' policy. My pupils seemed so convinced of their uselessness and worthlessness that I produced all the evidence I could to the contrary. I made as much use as possible of the pin up space in the room and encouraged them to display their work. Sometimes I used it as a weapon as this conversation will show:

'Finished my map.'

'What about colouring it to make it look better?'

'No. I don't think I will.'

'All right. Put your name on it and pin it up on the board.'

'Pin it on the board?'

'Yes.'

'Well, I think I'll colour it first.'

I found it extremely useful to think in terms of the confidence my pupils felt in their ability to cope with the challenge of work. I knew at

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the start that they had very little, and I endeavoured to build it up. The concept of confidence building was always at hand in perplexing situations to explain behaviour, measure success or suggest a course of action. I approached this task much as one would tackle the task of building up a bank balance: successful effort I likened to successful investment, confidence to dividends; success, I considered, would increase the balance of confidence and provide the resource for increasingly bold essays in widening fields. Thus, step by step, the stepping stones being successful effort, I thought that the child would increase his ability to act, and grow. Conversely, I thought that the experience of repeated failure would whittle away existing confidence until a state of bankruptcy was reached.

Authority in Retreat

At this time we had an explosive staff meeting which demonstrated the very low morale of the staff team, and I had many discussions with some of its members in order to discover why 'A' was a brutalizing institution instead of a civilizing one; why it seemed to cultivate the animal instead of the human aspect of its pupils. I learnt that there was no generally accepted code of school behaviour, and that the maintenance of order was a matter of face to face battles between pupils and masters, the latter being left to their own resources, apart from a final appeal to the head's cane. The pupils laughed at appeals to decency and loyalty. It seemed to me that authority, vested in the canes of the Head and vice-Head, was losing its grip. In some cases it had actually done so: some big

girls had refused to submit to caning and had got away with it, being too big to force.

It is thought-provoking to relate this anarchic situation to its broad sociological background. Now that the cane has been partially withdrawn from the battle, it seems no longer possible to maintain effective order by force, and the teacher often finds himself wanting successful techniques for dealing with a confusing situation. Rudolf Dreikurs explains the sociological background to this situation in the following terms. He says that our society is in transit from autocracy to democracy. The rearguard of autocracy, bewildered by the confusion, clings blindly to its traditional methods of control, and suppresses the growth of new, democratic patterns of behaviour. The development of these new patterns is retarded, and the confusion is increased as our society moves generally and inexorably towards democracy.

Reward and punishment are becoming progressively ineffectual and our reluctance to abandon them as techniques of control contributes to the following ill effects:— 'Children get out of hand; those entrusted with their training become bitter and defeated. A state of tension evolves in which both the children and their guardians feel deeply insecure and unhappy. Children grow up without guidance, without respect for order, without a sense of responsibility and with a deep resentment of the adult world.'¹

In the democratic society which we must now develop, Dreikurs supports the view that reward and punishment are no longer effective and should be replaced by encouragement and an appreciation of logical consequence; and furthermore, that mutual respect and understanding should be used as the basis of social relationships.

The Children

Certainly these children looked hopeless, but how did they feel? Thoroughly convinced of their uselessness, as far as I could make out. These are the comments that were thrown at

¹ *The Cultural Implications of Reward and Punishment*. International Journal of Social Psychiatry. Vol. 4, No. 3, 1958.

me from various classes: 'We're the worst class in the school. This is a terrible school. We haven't got it up here. We're all mad aren't we? We're no good.' Useful opinions to have about oneself! One day I caught a boy in the act of launching a paper dart, which I captured. Tucked into its fold was a little message paper on which I found a condensed version of the spectre of worthlessness which seemed to haunt so many of these children. On one side of the paper was: 'You are a Barstard and a nudin head' (pudding or mutton, I suppose), and on the other side: 'You are a dirty idiot FREEK.'

Their humanity seemed to have been driven underground but in many cases it lived on with remarkable tenacity, and popped up whenever the opportunity offered. I tried to rekindle interest in their adopted ship² and when I promised to send all the letters that were written several children agreed to write. Here is one:

Dear Members of the Crew,

Our teacher has given our class a chance to write to you. My name is Jane and I am very small for my age. I go to 'A' school. Sometimes you can have fun with the teachers. One of the teachers reads to us instead of giving us arithmetic to do.

I wear shorts and jumpers. I have brown hair and blue eyes. In my spare time I play records and when I don't play the records I read love books and comics.

When I leave school I want to be a childrens nurse. If I can't be a childrens nurse I would like to work in a shop. I baby sit every night and every Sunday and I get ten shillings.

My hobbies are reading, cycling, swimming. Please would you send me a photo of the handsome man in the crew.

I hope the weather is not bad and the sea is calm. Will you please tell me about the ship.

Yours sincerely, Jane XXX

Discipline and Work

I felt it would help to give as much continuity to their experiences in my classroom as I could, so I devised a simple work record to give them some kind of standard to aim at. I simply made a mark next to every child's name during every lesson. W recorded that the child had worked well during the lesson, / that he had done some work, a dot that he had not worked. I was amazed to find how keen they were to have W put against their names. This simple trick

gained in influence and was of tremendous help. I recorded on my fifth day at 'A': 'There was a fairly co-operative spirit in my room to-day. It was quite a happy day, with very little strain.' Also on this day about six children asked to borrow books for work at home. I wrote their names and the numbers of their books on my board. At the end of the day Roger popped in for a chat and saw the list. 'Hum' he said sympathetically, 'Lemp is a blighter . . . Pratt is a bitch . . . Johnson is absolutely bloody . . . in fact they're all pretty awful. Aren't they a terrible crowd?'

The deputy head, Miss Martin, called on me before assembly on the next day, to offer her services should the difficult girls become impossible, and at the same time to ask me to be careful not to put her in a spot — in other words not to send to her for caning some of the very big girls who would refuse to take the punishment. She went on to advise me to be very firm. She said that there should be no familiarity, that there should be a wall of fire between the teacher and pupils. I told her the following story of Harry: In his first period with me Harry perched himself on a heater and stared out of the window. The others settled, more or less, to some pretence of work. I strolled up to Harry and asked him whether he was going to do any work. His answer was that he was looking through the window. I asked him whether he was enjoying himself, and he said yes, so I gave him permission to carry on. In our next period together Harry picked up some books, and wandered about the room with them, doing no work. At the end of the period he came to me and asked whether he might borrow a text book for the evening in order to do some work, and would I please suggest something he could do. The next morning he returned the books and showed me two and a half pages of neat closely written notes. From then on he continually pestered me to lend him books and maps which he tucked inside his jersey for safe keeping, and when I met him anywhere in the school he would tap himself on the stomach to draw my attention to the telltale bulge. Harry was by no means alone in this sudden release of academic energy. My spare time was interrupted and my lessons upset by a continuous

² The British Ship Adoption Society ('Wellington', Temple Steps, London W.C.2.) arranges for the mutually beneficial 'adoption' of ships by schools. Over a thousand ships are involved.

LET'S START READING ...

by F. I. Serjeant, N.F.U.T.D. (formerly Senior Lecturer in Nursery and Infant Education, University of London, Goldsmiths' College) and C. G. Kenway, N.F.U.

- | | |
|---------------|---------------|
| 1 A Walk | 7 A Garden |
| 2 Our Friends | 8 The Sea |
| 3 The Weather | 9 A Doll |
| 4 The Sky | 10 The Street |
| 5 The Farm | 11 The School |
| 6 A Home | 12 The Shop |

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PITMAN

Parker Street, London W.C. 2

trickle of questing geographers.

Later, on the same day, Miss Martin visited me again, to tell me that she had arrested some children in the corridors to ask them their business and had discovered that they were bound for my room in search of extra work in Geography. She was surprised and intrigued: 'Geography is the very last subject I'd expect them to want to work at. Last term they simply hated it. Your method seems to work after all'.

My second full week at 'A' started disappointingly, perhaps because I had allowed myself to hope for too much, but Wednesday brought renewed hope. Every soul in a fourth year class spent the whole period working. This was a triumph. Their form teacher was very surprised;

so was Roger. So was I, and delighted. Their teacher said that many of them had suddenly taken to doing Geography during their free periods, an unheard of thing. At this stage I found, however, that in general the unpleasantness of work at 'A' was beginning to outweigh the interest. The situation had a degrading effect on both adult and child which was rather depressing and from which I wanted to escape.

Roger told me that there were worse schools than 'A', and that I had not even seen everything at 'A' yet. I asked what lay in store for me, and he replied that I had not yet had a scene. He quite frequently had 'scenes'. He explained that most teachers forced the children to do what they wanted them to do and that this caused scenes; I, on the other hand, allowed them to get away with most things. I felt a bit uncomfortable. Roger was quite right. I do not thrive on opposition and I try not to provoke it.

On Friday mornings the third year boys came to the Geography room instead of doing P.T., as there was no P.T. teacher. It was customary to let them spend this time playing soccer in the school yard. So off we went. I felt some trepidation as many of these boys were the worst trouble makers in the school. I watched them playing, an ignored spectator. There were no other adults in sight. From the beginning of that period to the end, in spite of all the possible difficulties of choosing teams, rule breaking, etc. there was never a hint of disorderliness. Behaviour, one might say, was perfect throughout; purposeful, sensible, appropriate. Why did they not behave in the same way in class?

Sympathy

I entered the last week of my work at 'A'. I took every opportunity of chatting to the children out of class. One day in the playground I was coping with an outrageous request from four great thugs when a notorious tough from my form appeared at my side and demanded: 'They takin the mick outa ya sa?' He looked ready for instant action and I had to assure him that the situation was under control. In spite of this boy's reputation I always found him reasonable and helpful. What caused this boy to behave reasonably in some social relationships and unreasonably in others?

I asked a fourth year class to tell me exactly what they thought of the way I was running their Geography lessons. They thought that the lessons were 'better now'. I asked them why they seemed better.

'We learn more.'

'Why.'

'Because we can study the things that interest us!'

An extremely rough looking fellow raised a hand and said: 'I can get on with you but not with any of the other teachers. That goes for my mate too. They don't like us.'

It was easy to believe that he was disliked, but he and his mate were among the best workers in that form. Why did they work well in one situation but not in others? I suspected that my policy of non-provocation could provide part of the answer.

Reflections

In my dismay I frequently thought of 'A' as a nursery of crime and insanity — not, I hasten to point out, because it was any particular kind of school, but specifically because its aims and techniques were not appropriate to the needs of its pupils. I wondered how much one could expect of a human being; how much hope, courage; how much resilience. Many of the fourth year pupils had histories of failure and disappointment which stretched over half their lifetimes. School records would prove, I think, that for eight years some of these fourteen year olds had been laying a miserable trail of failure through their school environments; and still they were being urged to try and fall at the same haunting obstacles.

It seemed perfectly reasonable that such a boy should evade the challenge of scholastic activity and indulge in classroom sabotage, that he should concentrate on his extra-school life, play truant and develop school phobia. When the child is convinced of his worthlessness, to what can one appeal for effort, manners, sensible behaviour? Is it surprising that he renounces all responsibility?

If we consider the possible effects of his school experiences, and if we consider that the school represents to him Authority and the State, can we expect him to develop the right

kind of 'social conscience' and qualities of loyal citizenship?

While I was thinking these morbid thoughts about the attitudes of the 'A' child I happened to see a television documentary on Mental Hospitals. The comments of two people were frighteningly relevant.

A doctor: 'Behind every patient is a story of disappointment, of hope or ambition which was denied.'

A Patient: 'The nurses are wonderful. It is most pleasant to be treated as a human being instead of as one of the dregs of humanity.'

I reflected that the doctor might be very interested to come along to 'A' and see her work being prepared for her. Perhaps policemen would be glad to join such a party, and I think that Professor Arthur Davies, of Exeter University would agree with me. I quote from a letter of his to the Sunday Times (12 April 1959): '...our "enlightened" educational system, far from curing delinquency, is the major factor which produces it. Compulsory education forces children to do what they cannot do successfully, and do not want to do, during their adolescence. It brings frustration, destroys confidence and happiness, and engenders a sense of injustice — for it is grossly unfair to the individual to keep his nose to the grindstone of failure year after year...'

My Second Post

I shall briefly describe the nature and work of the other schools at which I taught. They served the same area as 'A' and made a better job of it but they also had their failures, which seemed to be basically similar to those of 'A'.

School 'B' was a 1200 strong boys' school which was a three year old combination of a secondary and a technical school. My job was to teach Geography and History to some of the lower first and second year streams (F, G, H, I and J— they went down to M), and English to the dead-enders of the third year.

The sixty members of staff seemed happy and were very helpful. They gave the impression that they felt they were getting somewhere. The pupils were divided into four houses, which were divided into tutorial groups assigned to assistant housemasters. Each group

met once a week, instead of attending a service, and spent the time in discussion of general, philosophic or religious topics. All the boys were in uniform.

Policy

The staff policy was to cultivate the school's character along grammar school lines, chiefly by pursuing examination success and by constant training in what is and is not done. Religion was extensively used in the implementation of this policy.

Manners received plenty of attention and I was pleasantly surprised by many instances of exemplary behaviour: doors being opened, caps lifted, greetings offered, and so on. Were these good manners merely the right things to do in deference to authority? I discussed them with my tutorial group, who defined good manners as acts of respect for older people, or those in positions of authority over one. What about younger or lesser people? They had not thought about that, but this tradition of good manners is still in the early stages of creation. I overheard two expressions of conservative attitude:

'Let's say goodnight to him. He may give us more marks in the test.'

'He can do what he likes. I'm damned if I'm going to call *him* Sir.'

Parents had been drawn into the school structure to help back its policy. The deputy head placed great value on the Parent-Teacher association. I suggested that many Heads were afraid that such associations might result in the parents trying to run the school, and he replied, 'A carefully drawn up constitution takes care of that'.

What was the general effect of this environment, organization and policy on the children? In their first year the children seemed no different from the first year children of 'A'; but while the 'A' children had seemed to regress as human beings, to become increasingly brutalized as they moved through the school, here at 'B' they seemed to become progressively civilized, nourished by purposeful activity and a feeling of personal worth. In the struggle between Teacher and Pupil the teacher appeared to have the advantage, and the adults

were successfully imposing their behaviour patterns on the juveniles.

Worthless Boys

My job at 'B' was not very pleasant as my pupils were all out of reach of success in the field of academic achievement which was the chief pursuit of the school, and many of them consequently strongly resisted the teaching programme. The first year boys were poorly orientated towards work, showing clear signs of hopelessness and its unhappy twin, worthlessness. Their behaviour in class was characterised by restlessness, disrupted display, unfriendly looks, reluctance to try, and irrational behaviour. Why? I could only guess that they had histories of failure. It was saddening to see so many signs of withered interest and rejected intellect in twelve year old boys. Could one not expect more of them? I gaffed them about the human being, his brain and reasoned behaviour, and their reaction was pathetic. They laughed bitterly and said, 'But we haven't got any brains'.

I confessed to feeling annoyed about this. Where is our 'education of the whole man'? Nobody would deny the ideal. Why do educators miss the role of the intellect in individual development? Intellect is not to be regarded solely as a tool for acquiring and manipulating information; it is a most important tool for everyday living and growing. As a tool for life it should be preserved, polished, sharpened, and its use taught. Every individual's confidence in his mental ability should be constantly strengthened. Consider the human stature of the person who has been led to reject his intellect, to deny in himself so much of his essential humanity; one might as well complete the educational job by cutting off his head. Surely the true task of the school is to teach the child to use his brain well, whatever its quality; and this, of course, cannot be properly done outside an emotional and social context. The personal worth of the whole man must be kept in mind — in the child's mind.

My third year dead-enders presented a picture of humanity as disconcerting and unpleasant as anything I had met at 'A'. Nearly half of them, I judged, had surrendered all

responsibility for their actions (in class at least) and required to be bullied or nursed into work which they considered to be a pointless activity. Two seemed to be unmanageable. I told one of them straight out that he was something of value and I asked the other to write stories to read to the class. Both settled down to concentrated work remarkably soon. The whole riotous form responded to this kind of treatment with industry, and became gleeful writers of gory yarns. I could get them to do little else. They wrote furiously and kept me equally busy covering the blackboards with words that they couldn't spell. One's spelling was so bad that he simply couldn't write anything down. When I finally persuaded him to try, he made up the sentences and I spelt all the words for him.

It was startling to see this form of apparent lunatics change to a co-operative, rational group of human beings within the limited sphere of this purposeful activity, story writing.

After Eight Years

The average of this form was a little over fourteen years; these two samples will give some idea of the English they had learnt during about eight years of schooling. I was supposed to keep on teaching them English, and they were supposed to keep right on learning it. I suggest that only people with saintly resources of faith, hope and courage could reasonably be expected to throw themselves again at such an obstacle.

1. One day i was cowing along a rood in Scotland and i com acros a old rood i falod it itcom to a old cosel there wos a moat ther iy cod not get overs sow I wend ond cot som frends, to come withe me

2. One night a young man walks threw a grave yard how was in terrible trouble with a gang of gangsters the leader at to go to prison for 2 year threw this young teddy boy, the leaders name was Machinegun Kelly, he waited for this ted to walk threw the grave yard the ted parsed by Kelly how was hiddng Be side of tree, suddenly kelly step out, the ted jump back, kelly said this is kid the Burst of a tommygun the kid shot Backward and hit a tombstone kelly plarsed he face with led the Blood rolled down his face with his eyes and kelly give a little giggle...

My Third Post

I spent the rest of the term at 'C'. It was a school of 2000 boys and 100 teachers, which

was very well equipped to cater for an extensive range of ability and interest. It was the Head's boast that the door of opportunity was always open to every boy; that every pupil could see his possible channels of development, and choose which to enter; that parents and teachers combined to assist with this choice. He claimed that the school's flexible streaming system, its house and tutorial systems and its many socio-cultural activities provided ample opportunity for every boy to identify himself with a group of people and feel that he belonged somewhere. He told me that he had found that when boys were treated like gentlemen, they behaved like gentlemen. He was very proud of his powerful parent-teacher association to which he gave most of the credit for the desire of his pupils to stay at school: 90 % of them stayed on beyond the statutory leaving age.

My job was to teach English to first, second, fourth and fifth year forms. I had a pleasant mixture of abilities to cope with and the pupils had a sense of scholastic purpose which enabled me, I felt, to teach for the first time during the term. The least academic boys were grouped into special forms, each of which was in the care of a special class teacher. These men were paid a special salary, were specially trained for the job, and as far as I could see, were very competent in every case. Their rooms were the liveliest in the school; their boys looked happy, and they seemed satisfied. I discussed their tasks with them and their policy seemed to be summed up in the phrase: encourage for achievement.

The Pupils

The behaviour of the boys at 'C' was reasonable without being artificially subservient. Movement in corridors was not regimented, yet I seldom met disturbances. Unless the pupils were acquaintances they ignored one; if one asked for help they responded immediately. There was an unmistakable air of reasonableness about their behaviour, and in general a bubbling sense of humour which made relationships easy and work pleasant.

My fourth year forms had a rather bad reputation as class wreckers and I found them

rowdy until they had been argued into applying themselves to interesting creative activity (chiefly story, play and verse composition). Towards the end of the term they told me about their rough experiences at the hands of my predecessor, and one said that it was just as well that this teacher had left, because had he stayed for another term he would surely have been cornered one night and mobbed. These boys persuaded me that they wanted only to be treated with ordinary respect, to be accorded rights of opinion and expression, and above all to be accepted on a reasonable basis as partners in the adult world.

At 'C', as at 'B', I found that the first year boys were poorly orientated towards school work, that their behaviour was unreasonable and inexplicable except in terms of opposition to the teacher, and that they became progressively civilized as they moved through the school. Why, I would ask, was there this opposition to mental activity at the age of 12? Why don't our youngsters leave the junior schools seething with an insatiable appetite for mental activity? Is it the nature of children, a fault of the system, or due to the techniques of

our teachers? One might ask the same questions about some older children who are finding their lives in secondary schools at the best a discouragement, and at the worst a dismal frustration.

Conclusion

Looking back over the term and considering what techniques had succeeded and what failed, some factors which were common to my experiences at all three schools strongly emerged. I felt that productive effort had invariably depended upon my being able to meet four conditions:

1. The discovery of some point of contact through which human feeling could be exchanged.
2. The stimulation of the children to use *their own* reasoning abilities to control their actions.
3. The building of confidence by selecting and presenting tasks within reach.
4. The persistent challenging of the assumption of personal worthlessness which is characteristic of the child who feels condemned by his history of failure.

A comment on *Condemned to Failure*

James Hemming

HERE AND THERE — they are rare at the best of times — are schools so exceptionally vigorous, purposeful, friendly and happy that it is as though some special quality of life has found root in them. Selborne Primary School, East London, South Africa, which I had the good fortune to visit in 1952, is one such school. Its Headmaster, Mr. W. Stevens, is a robust, humorous, sensitive educator whose natural flair as a teacher is constantly sharpened and polished by unremitting study of all that is relevant to helping children to grow up whole. Before coming to England, Mr. Brian Haslem was a teacher at Selborne Primary. I did not see him in 1952, but Mr. Stevens recommended him to me as an excellent teacher and an exceptionally astute observer of children, people, and community life. Mr. Haslem's account of his term's teaching in three schools

in an urban area is, accordingly, backed by many years of experience and observation. We have to face its implications. What are they? I can answer only for Great Britain — implications elsewhere others must judge.

It emerges with great clarity that the acute problems of tough schools and rebellious classes are *internally generated*. That does not mean that it is no harder to teach in a tough working-class area than in a preponderantly middle class district. Of course it is. But if, to a tough group of youngsters is added unsympathetic treatment, what might be a purposeful school or class becomes a frenzied and destructive mob. Further, if authority is so appalled by the violence thus generated that it can see only force as a solution, the vicious circle is complete and the school, or class, exists perpetually at the point of explosion, providing an experience

valueless to the children and depressing and frightening to the staff.

How many schools or classes are more or less in this state at the present moment? Nobody knows. But some are. And, wherever they exist, the effect of formal education is, as Mr. Haslem points out, not civilizing but brutalizing.

Perhaps the most challenging point from Mr. Haslem's account is the speed with which the discouraged and rebellious children began to come round once re-encouraged by an understanding humanity and the assurance that they were people of worth, with the ability to manage their own lives, and be appreciated by others. This rapid response to a changed climate of relationships and ideas may appear hardly credible, but it is confirmed by research. The most significant outcome of the work of Lewin, Lippitt and White¹ was that groups of boys could be converted from restless, destructive behaviour to purposeful, productive behaviour, *and vice versa*, in a mere few weeks in accord with the nature of the adult leadership given them and the pattern of group life stemming from it. Brewer and Reed,² and other workers, have reported a similar responsiveness. The same group of researchers have demonstrated the pernicious effects of domination on school children. In its least damaging aspect, domination provokes disgruntled resistance in the pupils; at its worst it produces atrophy of human powers.

It should be noted that this remarkable responsiveness of children to the social climate in which they find themselves does not persist indefinitely. At some time during adolescence, flexibility hardens into an enduring attitude. If that attitude is anti-social and anti-authority, society will have to spend a lot of time and money trying to put right the damage that a little change could have remedied earlier.

Let us for a moment consider the quandary of adolescents who find themselves faced simultaneously with a curriculum that *seems to them* irrelevant and useless, and with an unsympathetic, condemnatory, repressive attitude on the part of those in authority over them. If

the children submit, they betray themselves by renouncing their adolescent striving for independence and self-determination; if they revolt, they cut themselves off from the adult support, and group solidarity, upon which they depend for background while they struggle through to self-discovery. They are trapped in a conflict of needs and rapidly become frenzied and depersonalized, as we all tend to do under the stress of acute conflict. When, also, they are robbed of self-confidence by the experience of persistent failure, nothing of integrative power is left in either individual or group except the final desperate solidarity of the need to demonstrate individually and collectively against authority in any form.

What practical lessons are to be learnt from Mr. Haslem's description of the futile deadlock which some attempts at adolescent education have reached? Plainly, it is socially foolish, and individually unkind, to appoint head teachers to 'difficult' schools because they appear to be tough, dominant personalities. No more sensitive skill is needed anywhere in society than in the headship of a school in a tough area, or one with children in it of low academic potential. Appointments to such schools should be made with particular care, and the teachers appointed should be given a period away from work prior to taking up their appointments so that they may have time and opportunity to prepare for the testing and important task that lies ahead of them.

The importance of this work is, even now, not fully realized. There is good reason to believe that the incidence of many debilitating social problems could be greatly reduced if we were more successful in developing self-value, and therefore responsibility, among the 20 per cent of the community for whom traditional education is particularly inappropriate. The school is, often, the only place where this can be achieved because it is the only enduring community in the child's experience.

As a corollary, teachers who are to work with 'difficult' children should be offered opportunities for in-service training sufficient to permit them to understand the dynamics of individuals and groups upon which their success and failure will depend. We have available for education

¹ *Readings in Social Psychology* (1947) Henry Holt.

² *Perspectives in Personality Theory* (1957). Tavistock Publications.

techniques of prophylaxis to prevent anti-social patterns of behaviour forming, or growing, as powerful as the antibiotics in the field of medicine. But they will not be used, or not used properly, unless we train teachers to use them. Furthermore, teachers responsible for the less academic children should be much more highly valued, professionally and financially. Every school with such children in it should offer a post of special responsibility to a teacher trained and equipped to understand these children, and capable of planning

and leading their proper educational care. At present, to take an interest in the less academic children *can* mean professional death.

Looking at the problem more broadly still, the breakdown in some sections of adolescent education described by Mr. Haslem is a special instance of a more general breakdown in communication between the adolescents and the adults in our society which is giving rise to much anxiety at the present time. The breakdown is world-wide and a world-wide study of it is urgently needed.

Growing up in Society

Luther Kenworthy *

IN THE PAST TWO OR THREE YEARS there has been growing public concern about adolescent delinquency and crime, and uneasiness about the attitudes of many adolescents towards both work and leisure. At the same time young people themselves have become more vociferous in their criticism of the older generation and of the established order.

These trends have been particularly disquieting because so much was attempted during and after the second world war to improve the opportunities for adolescents to become well-behaved, useful and contented members of the community. With the introduction of secondary education for all, it had been hoped that adolescents would be protected a little longer from the evil influences too often found in workshop and factory. Better educational opportunities, including part-time education up to eighteen, were to develop higher moral and cultural standards. Youth clubs were to provide healthier outlets for young energies than could be found at street corners.

For many adolescents the new pattern of education was a great success. Yet to-day we are perhaps less conscious of success than of failure. There is an uncomfortable suspicion

that the real problems have hardly been touched: even, that in some ways they may have been aggravated by the changes that were to have solved them.

It is natural to wonder whether young people to-day are left too much to their own devices; whether they are given too much liberty and power, and not enough moral guidance; and whether many of our difficulties have been caused by the weakening of social controls. Ought we not to draw a clearer line between permission and prohibition? What 'sanctions' may justifiably be used against those who do not conform?

These are very real questions for those who feel particularly responsible for the behaviour of large groups of adolescents, whether in school or college, youth movement, club or community. Unpleasant situations cannot be ignored while we look for ideal solutions to prevent them recurring. All the same the emphasis in our Working Party discussions was on the need for help and guidance rather than for restriction and control. There was a desire to understand rather than to criticise, to help rather than to condemn.

The Working Party included representatives of every side of Secondary and Further Education; social workers, teachers, psychologists and college and university lecturers. It represented too many sides of adult-adolescent relationships for any one side to become dominant. Consequently our discussions revealed how many and

* Mr. L. Kenworthy is a member of the English New Education Fellowship Working-Party on two-way communication between adolescents and adults. An interim Report will be published in the December *New Era* which will include accounts of the work now being done in schools, teacher training colleges and places of further education.

how varied are the roads we might take towards a better understanding of ourselves and others.

It is clear, for instance, that we still need greater psychological insight into the causes of social discord and delinquency. Hence the importance of two-way communication between adolescents and adults. We shall not develop insight simply by talking at them. We need to listen much more.

There were times when I felt that the working party itself would have got further if it had included a few adolescents as well as adults. At other times, especially at our last meeting, I realised how close to adolescents the members of the group had been, and in how many different ways. This closeness to adolescents probably explained the tendency in the group to talk about them less as problem-youngsters than as youngsters with problems.

Some of their problems are as old as society: like learning to accept the burdens and responsibilities of adult life, often before either body or mind is mature and equal to the strain. Other problems are quite new: like having to find your way in an expanding society which scatters the family and leaves you without its controlling loyalties, both freer and more tempted to shake a loose leg.

Some of our disappointments obviously stem from changing adolescent problems:

Fewer adolescents now have to face the problems of poverty, squalor and want. Far more of them face the problems of personal failure, whether at 11+, 16+, 18+, 20+, or simply in the terminal relegation to the 'C' stream or the 'bottom table'.

Fewer adolescents need to feel thwarted by lack of cultural opportunities. Far more of them are frustrated by having thrust upon them cultural opportunities which they neither asked for, nor want, nor are capable of appreciating. Nor is this a problem peculiar to the pupils in Secondary Modern schools.

We are no longer worried so much by the problems associated with rigid separation of adolescent boys and girls and with the fantastic ignorance and distortion which once made sex the bogey of so many adolescent nightmares. But we are much more worried about what the boys and girls will do now that they no longer

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worry so much. It is unrealistic to teach children that sex is natural at six and expect them to treat it unnaturally at sixteen.

It is possible that while adults' anxiety about sex is increasing, the adolescents themselves no longer regard it as such a big problem. They may, of course, be wrong. They are hardly wrong in regarding other problems as at least equally serious. My own students recently put international peace, and racial and social equality, higher on their list of problems than sex. Their problems? Or ours? And if not entirely new, at least new in their impact on our daily lives.

Here, indeed, are changing problems, and this is perhaps the biggest problem of all. Not only growing up in a changing world, but

growing old in it, and having to change with it or else feel lost in it, feel a stranger in it, feel without love for it, even perhaps feel we must fight it or lose our own integrity and identity.

But does integrity, or even identity, rule out change? May we not through the very process of change shed something that is not of ourselves, find something we never dreamed of, that is? May we not have to 'die' a little bit more that we might better live?

It seemed to me, anyway, that often while we were trying to get nearer to the adolescents, we were also trying to get nearer to ourselves. It isn't only with them that we need two-way communication. Possibly we shall not be able to get it with them until we get it within ourselves and with each other.

The New Education Fellowship

TENTH WORLD CONFERENCE

DELHI, INDIA

Monday, 28th December, 1959 — Wednesday, 6th January, 1960

CONFERENCE THEME:

THE TEACHER AND HIS WORK: EAST AND WEST

SUBJECTS FOR GROUP DISCUSSION

1. *The Gandhian Contribution to Education.*

Trainer-Lecturer: Shri C. Ramachandran, Editor, GANDHI MARG

2. *Philosophy and Practice of Teacher Education.*

Trainer-Lecturer: Professor Ben Morris, University of Bristol Institute of Education

3. *Administration, School Inspection and In-Service Education.*

Trainer-Lecturer: Mr. S. C. Mason, Director of Education, Leicestershire

4. *Education in Home and School for Full Responsible Living.*

Trainer-Lecturer: Professor Abdul Aziz El Koussy, Technical Adviser to the Ministry of Education, Egypt.

5. *The Place of the Sciences in Modern Education.*

Trainer-Lecturer: Professor J. A. Lauwerys, University of London Institute of Education.

6. *The Contribution of the Arts in Modern Education.*

Trainer-Lecturer: Dr. Mulka Raj Anand, Scholar and author.

POST-CONFERENCE TOURS

These will be arranged in consultation with the Ministry of Education, India. Registered Conference members will be informed of the cost and other details.

Further details of Conference from Secretary,
NEW EDUCATION FELLOWSHIP, 1 PARK CRESCENT - LONDON - W.1.

Impressions of Port Said

Peggy Volkov

WEDNESDAY MAY 20TH. PORT SAID

I was idly watching us taking on the Pilot, and the Immigration Officers, and all the little boats full of fruit and baskets and leatherwork swarming round, just as they do in all the books, and was queueing for mail which couldn't possibly have been sorted yet, when every loudspeaker in the boat started bawling that the Purser wanted me. Of course I wondered what I or someone else had done, and when he handed me on to the Immigration Officer in Chief, I thought I'd have to explain away my surname before being allowed on shore. But he was charming — all nods and wreathed smiles and a carnation which he begged me to wear, and not to leave the ship till a 5-man delegation from the Ministry of Education had come to collect me.

In due course Dr. El Koussy arrived at 5 o'clock, with Mr. Abdul Hamid Abdul Razek, Director of Education for Port Said and its district, the Inspector of physics and chemistry for that district, the chief promoter (inspector) of the teaching of reading and writing by global methods in the district, and a dear elderly man to whom I could only say how-do-you-do and goodbye. El Koussy and I met as brothers, and his colleagues were equally cordial. Mr Razek, who took a London degree at Exeter, has perfect English, and of course I was charmed to have him, so specialized in my own field, to show me the town. They had two cars lined up and were very sorry not to have Hemrajani from the Guiding Committee and from India, which means a great deal to them all, to take round too.

I was taken first along the glorious beach, away from the town, — surprised to find no one swimming in what, at home, would have seemed incredibly lucky August bathing conditions. They took me along between the sea and a great inland salt lake which has important fish-nurseries, C.F.Hungerford, and where the fishing is reserved except on one day a year, a terrific

occasion, when it is open to the town. The Director is a great fisherman himself and makes this day the culmination of a fishing project in all the schools. I saw some of the material from this at the Grammar School (boys) later, both in Art, Social Studies and Biology.

All along the beach, particularly left of the road, they showed me bomb damage from what they call 'The Aggression'. They don't say 'the bombing' or 'Suez' or 'the war' and I fell into their way. I suppose that, in a gentle and half-teasing way, they rubbed my nose in it. We only turned back to Port Said at a badly bombed bridge which made the road impassable. I suppose it led nowhere in particular, for many very nice new houses and municipal flats and many schools have already been built in place of the ruins. But when, later, we saw two enormous blocks down in the town itself — slicing off their neighbours as the bombing did all over Europe — and I said: 'The Aggression, I suppose?' they said 'Oh no, slum clearance. The aggression was only against the fringes on the beaches and didn't touch the town itself.' Which seemed to me entirely decent, for they needn't have said it — as they pointed out themselves. I learned in an afternoon to love their extraordinarily quick and yet unspiteful and somehow open sense of humour.

After this, we drove very slowly through and through the town — its two luxurious main streets at right angles, its many narrow populous streets with endless markets. Then we saw the new stadium — swimming, football, tennis and fives and a westernized club house and some lawns that must take an awful lot of caring for, on this sand and in this heat, — and lots of small petunias that smell of honey. Then the boys' secondary grammar school — the oldest school in the town and the only one thirty years ago. (There are now over a hundred) It is built around a court-yard — traditional in the best sense, with lots of air and shade.

Then we went to the Teachers' Social Club. Lovely house and a nice old waiter who gave

* Extract from the journal of Dr. Peggy Volkov who is on her way to Australia as a guest of the N.E.F.

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us tea and sweet cakes and who looks after the teachers. The municipality has wisely lodged a professional library there, including books for children. The Librarian showed me his Dewey catalogue and cards and I noted heavy borrowing. Some men and women were singing round the piano, several men were playing a local variety of billiards or snooker. Lots of teachers were sitting reading and talking, very relaxed, and there was much friendliness to the Director, El Koussy and us.

We talked, of course, about education over tea. El Koussy is seriously worried about the mental health and status of teachers — not only in Egypt. He is afraid of all the 'aids' we give teachers — audio visual, as though they can neither speak nor draw; social workers, as though they could not get to know the homes and make friends with the parents; child guidance, as though they were incapable of understanding and helping their own children in difficulties. He thinks *small* schools with increased teacher responsibility is the only way of saving an already difficult profession from becoming even more 'depressed' and teachers from becoming dummies.

News and Notes

ITALIAN SECTION

Between October 1958 and May 1959, members of the Italian Section have participated in an inquiry made by the Institute of Education, University of Florence, on the dynamics of social relations at the Scuola-Città Pestalozzi, Florence. The object of this inquiry was to experiment with some sociometrical techniques, in order to prepare more complete and organic inquiries.

Members of the Italian N.E.F. Section have also taken part in a series of meetings of the 'Movimento di Cooperazione Educativa'. These are as follows:

1. International southern meeting (Taranto), on aspects of progressive didactics in Southern Italy.
2. International centre-northern meeting (Bologna), on artistic activities, social studies in the primary school, and techniques of work

planning in the secondary school.

3. Tuscan regional meeting (Signa), on artistic activities in the elementary school.
4. Abruzzo regional meeting (Pescara), on the fundamental techniques of the I.C.E.M.

Reports of these meetings have been published in the review *Cooperazione Educativa*.

R. Laporta,
Honorary Secretary.

WESTERN AUSTRALIA

During 1958 the Section organized a special project to stimulate thought and discussion among the public on vital matters relating to the School and Community. Dr. W. Neal, former secretary to the Federal Council of the N.E.F. and present Superintendent of Research and Curriculum of the Education Department of West Australia, acted as project leader. A group of speakers visited seven of the large country towns. The reception given to the speakers and the discussion which followed showed how keen the people are to discuss these vital questions. A follow up programme has been arranged for these areas.

This year the West Australian Section is celebrating its 21st birthday. In 1938 the Fellowship was established in Western Australia as an autonomous section. To commemorate the occasion Mr. W. A. Anderson (Former State and Federal President) was asked to write a history of the Section which will be printed and distributed to members and interested past members. We are looking forward to Dr. Peggy Volkov's visit to us in this year of celebration.

At the final meeting in 1958 the joint winners of the N.E.F. prize for Education Research in 1958, Miss P. Burr and Mr. P. Hallaham, outlined their work to the great interest of the section.

We are also looking forward to a visit by Professor Ben Morris early next year and arrangements are under way for a Summer School to be held at Scotch College during his stay in Perth.

The West Australian Section wishes to extend its best wishes to all other Sections in their work for education.

R. L. Weiland
International Correspondent

Book Reviews

Race Prejudice and Education. Cyril Bibby. (Heinemann 7/6)

'This book is an outcome of the Seventh Session of the General Conference of Unesco, which authorised the Director-General to continue to assemble and disseminate knowledge likely to combat racial prejudice.

Since most prejudices are acquired during childhood, in the home or on the playground, a campaign against racialism could not be aimed exclusively at adults. For this reason, Unesco initiated the preparation of books specially designed to help school teachers. These books would provide the scientific information on which simple teaching about race must be based, together with some guidance on how to use this information to overcome racial prejudice in the minds of their pupils.

Dr. Cyril Bibby was therefore invited in 1953 to prepare a manuscript on these lines, and the first draft was submitted for comment to an international committee of social

scientists and educators. The text was revised by the author in the light of these comments, and finally emerged in the form in which it is here published.

Since countries differ in their experience of the problem of race relations, which in some places is acute and in others almost unknown, no one text can suit all regions of the world. Dr. Bibby's book is specially adapted to conditions in the United Kingdom, but it has been circulated by Unesco to all its Member States so that they may consider whether similar books, perhaps based on it, could be prepared for use in their countries.'

In these words the publishers set the book in the framework of the great international experiment in race education which is now taking place.

It will be noted that Dr. Bibby and his sponsors assume that the teacher would disapprove, in principle, of discrimination on grounds of ethnic origin, and that if he can become conscientiously convinced that there

is no rational ground for it, he will wish to do all he can to free himself and his pupils from it.

The will to liberation being assumed, it remains to provide the means. The author therefore sets out first to assemble all the relevant facts that will provide the solid and rational basis of his case, facts that will not only fit naturally into the normal curriculum of the secondary school, but will enliven and enrich it. So the various fields of experience offered by the modern secondary school are surveyed in turn, and the opportunities each may yield for presenting the necessary facts simply yet accurately, clarifying concepts, helping young people to see the world more clearly, are seized and developed in a lively and creative way. These chapters offer a mine of information and at the same time a sensitive insight into the fundamental purposes of education, the classroom situation and the needs of youth.

Opportunities to clear up misunderstandings that have gathered round concepts of 'race' and 'blood'

Special Monograph Supplements, No. 1 & No. 2, to *The Sociological Review*
Keele, Staffordshire, England

Papers read at the Conferences at Keele in 1958 and at Leicester in 1959

THE TEACHING OF PERSONALITY DEVELOPMENT TO STUDENTS OF EDUCATION AND SOCIAL WORK

Edited by Dr. Paul Halmos

Contributions by Chairmen and Speakers:

Monograph No. 1

Dr. KENNETH SODDY, Medical Director, Child Guidance Training Centre, London
Professor W. A. C. STEWART, University College of North Staffordshire
Dr. PAUL HALMOS, University College of North Staffordshire
Miss F. E. WALDRON, University of Birmingham
Mrs. EDNA M. OAKESHOTT (formerly Balint), Institute of Education, University of London
Miss K. M. LEWIS, London School of Economics, University of London
Professor BEN MORRIS, University of Bristol
Professor J. W. TIBBLE, University of Leicester
Professor E. J. SHOBEN, Jr., Teachers College, Columbia University, New York
Professor ROGER WILSON, University of Bristol
Mr. A. H. ILIFFE, University College of North Staffordshire

Monograph No. 2

Professor W. J. H. SPROTT, University of Nottingham
Dr. J. H. NICHOLSON, formerly Vice-Chancellor of the University of Hull
Mrs. CLARE WINNICOTT, London School of Economics, University of London
Professor G. P. MEREDITH, University of Leeds
Professor J. W. TIBBLE, University of Leicester
Professor H. F. POWELL, Wayne State University, Detroit, Michigan
Miss ELIZABETH RICHARDSON, University of Sheffield
Mrs. KAY F. MCDOUGALL, London School of Economics, University of London
Mrs. MIA L. KELLMER PRINGLE, University of Birmingham
Miss NORAH GIBBS, Child Guidance Training Centre, London
Dr. PAUL HALMOS, University College of North Staffordshire

"The whole symposium should be studied by every lecturer in
education or educational psychology."

Professor E. A. Peel, *British Journal of Educational Studies*, May, 1959.
(From a review of Monograph No. 1.)

Copies can be ordered from:

The Secretary, *The Sociological Review* University College of North Staffordshire
Keele, Staffordshire, England

The price of each Monograph is 12s post free

and national stereotypes; to give an account of genetic processes, simple in essence and within the range of understanding of the modern adolescent; to make clear what is known of the origins of ethnic groups, the wide range of individual differences of all sorts that occur within each of these; the influence of environment and the differences between cultural patterns, which show little if any correlation with ethnic groups or biological inheritance; popular misconceptions such as the 'horrific' tales of the effects of miscegenation; and of study and discussion of race relations in the modern world; all these opportunities to erode the rationalisations of race prejudice exist for teachers of biology and the social sciences. In studies of comparative religion and the great ideologies a common universalist thread may be traced, and Dr. Bibby maintains that Christian schools are favourably situated for this, in their fundamental religious concepts.

All this being so, the intelligent child may well ask why there is so much racial discrimination in the modern world. Or, worse, he may associate such discrimination with adult status, with that 'real' world outside the school in which he aspires to make his mark. In other words, there is still a very real danger of fostering 'verbal idealism' only, of changing knowledge but not behaviour.

Dr. Bibby is well aware of these dangers. Throughout the book he constantly shows his realisation that education must encompass more than merely factual instruction, that its ultimate concern is with the guidance of behaviour, which is influenced at least as powerfully by emotion as by reason.

So he turns from the erosion and demolition of the manifest content of racial prejudices to consider their tangled roots, the latent and largely irrational factors that generate them. He gives convincing evidence that they are not innate. Intolerance is learned, and the very existence of the rationalisations he has gone to such lengths to shatter is part of the evidence for this. But he sees that merely to condemn racial prejudices is useless, even harmful. The important thing is to understand their origins, and how the mind can be liberated from them. Here Dr. Bibby gives a brief but penetrating analysis of the causes of prejudice, and their psychological function in modern society. And to the reader who at this point may begin to wonder

whether, in face of all this, it is possible for the teacher to hope for any measure of success in the struggle, the author brings the timely reminder that around all the fundamental purposes of education the position is similar. The fact that the teacher has to struggle against powerful forces in the social and psychological field is no reason for closing the schools. And in the specific field of ethnic attitudes, research has shown encouraging results. These attitudes may be changed, and changed considerably, and Dr. Bibby cites some of the evidence.

But in most cases quick results will not be easily come by, and perfection never. First the teacher and then the pupil must go slowly through the long and painful process of purging himself of prejudice. It is a process which lies at the heart of education — the slow achievement of the ability to think straight, of intellectual honesty, of insight into one's own feelings and motivations, of overcoming irrational fears, of the ability to face and accept, and after that to delight in individual differences. But it is a process which points the way not only to the achievement of personal maturity and mental health. It offers also an answer to the challenges presented by modern mass society to traditional human values.

And so Dr. Bibby, as a practical teacher, turns once more to the classroom situation, and shows how discussion of shared experiences, particularly in language, literature and the arts, group relationships and projects in a permissive setting, democratic disciplines in the school and co-operative interaction between the school and the community of which it is part, are all directly and essentially connected with the achievement of these fundamental purposes.

Though necessarily brief, this is a stimulating and, in its implications, a profound book, and it is recommended to all those concerned with education, formal or informal, especially the education of the adolescent.

Cora Tenen

To Sir, with Love: E. R. Braithwaite. (*The Bodley Head*. 13/6)

This is a very interesting book. The author's experiences illumine several problems: the problems of a teacher in charge of a tough class in a tough district, the problems of a school run on non-authoritarian

lines in an authoritarian environment, and those of a negro in a prejudiced society. On all these Mr. Braithwaite has much that is of interest to offer, but it is on the third theme that he is most interesting. White teachers have to deal with tough classes and to struggle with the resistance that an authoritarian tradition puts up against non-authoritarian methods, but white teachers cannot know at first hand what it means to be a negro in England.

The author confirms the existence of a passive and unobtrusive but obstinate, deep-rooted, and widespread prejudice against negroes in this country. He compares the situation here with that in U.S.A. with results not altogether favourable to us. This may surprise and disconcert those of us who have mistaken the absence of racial incidents for the absence of racial prejudice. Now that for the first time a sizable and concentrated minority of negroes is appearing in this country, complacency is melting fast.

Mr. Braithwaite records his experiences, the rebuffs, the denials of opportunity, the slights, and the hopelessness of resenting what is so widespread and so impersonal, as well as the kindness and encouragement of a minority. By his class and by a few others he was treated as a person and not as an example or representative of an alien race. To the others he met he was not a person but a negro to be dealt with in a stereotyped way. Some did it with embarrassment, trying with words to discount their practice; some did it without feeling and as a matter of course; others did it with vicious hostility, but nearly all did it. When one considers the disillusionment of those who come here believing 'that Britain and the British stand for all that is best in both Christian and Democratic terms' only to discover that all the big talk of Democracy and Human Rights does not apply to them, can one be surprised if a visit to Britain is for some the prelude to prejudice against Britain? Mr. Braithwaite avoided this outcome by good luck and the kindness of a few (pp. 36–49).

Mr. Braithwaite not surprisingly has no remedy to offer. He succeeded with his tough class as a teacher and as a person and he clearly hopes (p. 180) that members of his class will be less prejudiced against negroes and that they will generalize from him to other negroes and not simply pigeonhole him as an exception. But not all schools have a

negro teacher and not all negroes are Braithwaites. And it remains to be seen how his pupils will in the years to come stand up to the pressures of a society that may be becoming more and not less prejudiced against negroes.

H. E. O. James

Technical and Vocational Education in the United Kingdom: a Bibliographical Survey. by R.C. Benge. (UNESCO, *Educational Studies and Documents* No. 27, October, 1958, 5/-)

Now that the problem of the 'bulge' is growing to its projected peak in 1962, it is more than ever important that those in a position to advise school leavers should be well informed as to the opportunities for technical education. *Technical and Vocational Education in the United Kingdom* could form the nucleus of a national service to ensure this by presenting information on the scope and content of the latest reference works in the field. Frequent supplements to such a venture would be necessary, as is illustrated by the appearance of the Carr Committee report *Training for Skill* in February, 1958, *The Bulge: its Industrial Impact; A National Plan*, by John Wellens, in April, 1959, and the probably forthcoming reports of the Industrial Training Council.

The production of one international bibliography had been considered until it was found that the amount and diversity of material was too great to be compatible with the publication of a reasonably sized work. As one of several national bibliographies, the booklet provides a survey of the Government and non-Government literature of England and Wales, Scotland and Northern Ireland and includes periodical articles, many of which are from international sources e.g. *Robinson H. E., Problems of vocational education, an international survey; report of the International Conference on Vocational Education*. The selection enables careers advisers to compare the situation in various parts of the country and overseas.

Some background reading is given and the progress of the subject may be grasped from the chronological sequence of legislation and Government publications within each area. Most of the items are annotated and there are frequent references to excluded entries, but the work would

have been enhanced had such entries as *Ministry of Education. Training and supply of teachers: first report of the National Advisory Council... July 1949–February 1951...* and *Lord President of the Council. Scientific man-power...* 1946, etc., been linked by cross references in the text to their successors, i.e. in 1957 and 1956 respectively. The index unites all references to a subject and the glossary supplements the International Federation of University Women's *International Glossary of Academic Terms* in revealing to teachers the identity of meaning in differing terminology.

In view of the Careers Exhibition which was sponsored by the National Union of Teachers, it is unfortunate that the Union's library catalogue and accessions lists are not included with those of other bodies in the section on bibliographies and indexing and abstracting services, though the sources of up to date information indicated must prove useful. It should have been possible to mention the current information obtainable in *Hansard*, the official report of Parliamentary proceedings, and the career films listed in the *Catalogue of Sound Films* of the Central Office of Information's Central Film Library. Nevertheless, this bibliography has revealed the strengths and the weaknesses of the information available to Youth Employment Officers and those secondary school teachers who would help them to prevent the menace of adolescent unemployment.

Iris H. Napier

The Girl's Book of Crafts: Ruth Zechlin (*Batsford* 37/6)

There are today too many books claiming to be about craftwork which in fact do little but give tips on how to produce, with as little effort as possible, objects which are commonly found in souvenir and gift shops, plaster gnomes, paper flowers, or plastic fish and water-weed to embellish a lamp shade. Behind all these are ranged the ubiquitous women's magazines, which still further destroy discrimination and initiative in both adults and children with their sterile embroidery patterns and effete advice on how to decorate and furnish one's home.

It is therefore refreshing to read Ruth Zechlin's book on crafts for girls, which was originally published in the Netherlands, and which has a fundamentally honest and constructive approach to the subject. It

is intended as an introduction rather than an exhaustive study, and she deals, concisely and explicitly, with some twenty-five basic and traditional crafts, considering in each case the nature of the materials involved and the techniques and principles of design which develop from the right use of them. There are good illustrations to amplify the text, and any thoughtful reader, of about eleven years or older, could learn enough about the rudiments of the crafts described to enable and inspire her to go further and to work out her own ideas, which the author says in the preface is the purpose of the book.

Ruth Zechlin is at her best when she is dealing with the traditional crafts, such as all forms of needlework, weaving, basketry, pottery and woodwork. When many teachers are seduced by the most esoteric, and often extraordinary, forms of craftwork, it is valuable to have knitting and crochet given their rightful status, and the sections on metalwork and woodwork will be helpful to all those girls who are instinctively drawn to the more practical crafts but rarely have the opportunity to learn about them or to practise them.

The sections on fabric printing and on dyeing could usefully have been extended to include other processes and forms, for example, tie-dyeing could well have been added to batik. And one wonders why Ruth Zechlin, with her obvious appreciation of materials and appropriate techniques, should think it necessary to give patterns for the making of such ephemeral things as beach bags, coffee cosies, cutlery cases and lamp shades. Those could surely be left for readers to create for themselves from their own understanding, and they introduce a commercial and cosy note into an otherwise practical and useful book.

Ruth Mock

A series of seminars on *Psychological Counselling Methods in Teacher Training Colleges* is being arranged in London for October 1959. Details and application forms from The Association of Psychotherapists, 411 Upper Richmond Road, London, S.W.15.

The next issue of *The New Era* (September-October) will be a special number about India as an introduction to the N.E.F. Tenth World Conference.

M. G.

THE NEW ERA

IN HOME AND SCHOOL

Laurin Zilliacus⁽¹⁾

IN THE PASSING from our midst of Laurin Zilliacus, or Zilli, as he was known to his friends, the New Education Fellowship has sustained a great loss.

Zilli was not a professional teacher in the usual sense, but, in order to put into practice some of his educational ideals, he started a private school in Finland where could be found freedom and creativeness such as he had himself experienced at Bedales.

He was a visionary with a keen desire to see a world at peace and a firm believer in democracy which he considered should be a way of life to be carried into every sphere of human activities. This view was based on a realisation of the basic unity of mankind, a consciousness of shared interests and needs and a common destiny. It was therefore natural that he should be attracted to the Fellowship which was founded during World War 1 and blossomed into a fully-fledged movement in 1921.

The Founders of the Fellowship saw that if better human relationships were to be evolved between individuals and nations, education must be changed and its roots deepened. The changes first considered were not so much in the format of instruction but in providing an environment in which children could develop happy, integrated personalities allowing the highest that was in them to express itself free from the conditioning imposed by orthodox schools: an education that would not aim primarily at preparing them to adapt to society

as they found it, but rather to become pioneers of a new social order.

Zilli joined us at an early stage when we were still apt to be looked upon as a 'cranky' movement. (It is perhaps significant that neither I nor Clare Soper remembers his joining the Fellowship nor our first meeting with him! — a tribute to his unostentatious personality. We did not foresee the many years during which he was to stand shoulder to shoulder with us in our undertakings for the Fellowship).

In these early days we were giving much importance to 'new teaching methods' — a spate of which sprung up after the war and which did a great deal to break down stereotyped instruction. But Zilli, in his wisdom, laid greater stress on the basic philosophy that is vital to the understanding of our aims, the conception of a creative power of Life which can be contacted by those who adventure in the ways of the Spirit.

During many years Zilli was a wise counsellor whose advice we frequently sought, and a loyal friend. When Zilli became Chairman I was greatly impressed by his powers of organisation. At our international conferences he was invaluable. His gift of languages and his understanding of human nature enabled him to enter easily into relationships with all kinds of people.

His harmonious and loving presence will be missed at all our future gatherings.

May Light Perpetual shine upon him.

Beatrice Ensor (Vice-President, a Founder of the New Education Fellowship and its first Organising Director).

¹ Laurin Zilliacus died on the 8th July. He was a former Chairman of the New Education Fellowship and for many years a member of its Executive Board. The N.E.F. owes much to his wisdom and constant friendship, for truly he was one who loved his fellow men. We hope to publish other tributes to him in a later number of *The New Era*.

Others have written of Zilli's wisdom and insight. A characteristic that astonished me was his capacity for fun — for sheer delightful silliness! I remember watching him play charads at one of our conferences, racing round

the stage on all fours, and hoisting a young woman over his shoulder as though he had done these things every day of his life. His heart, although participating deeply in the sufferings of existence, was always young.

Another acute memory comes to mind. At the N.E.F. world conference at Cheltenham in 1938, to a large audience of members from many countries, Zilli gave his warning of the impending war. We felt a chill descend as we looked around at the happy, friendly faces and wondered who we were seeing for the last time.

Clare Soper
(formerly International Secretary)

From immediately after the second world war until 1951, Zilli was Chairman of the Executive Board of the New Education Fellowship, a role to which he brought the clarity, wit, good humour, gentle wisdom and firmness characteristic of him, and ideal for the counsels of the N.E.F. during those difficult years of recovery. He resigned in 1951 on his conviction that executive change helps to keep a movement vigorous. In his letter of resignation, he typically disarmed, by gentle firmness, the inevitable desire not to let him go. He wrote: 'neither kindness nor politeness will alter this conviction.'

But executive status makes no difference to the impact of a person like Zilli. His wisdom was always available to the New Education Fellowship, whether in a written reply on some point of difficulty, in his work with the Executive Board or Guiding Committee, in articles in *The New Era*, or at public addresses during International Conferences, as at Cirencester, Chichester and Askov. Zilli's thought — passionate, generous, exact — continued after 1951, as it had done before, to express and interpret the ideals of N.E.F. with a simple, cogent directness that was unassailable, because so broadly yet precisely reasoned. Free from the egotism which confuses the utterance of all but the few who achieve singleness of mind and purpose by becoming inwardly at one with mankind, he spoke coherently always because he and his life were a coherent whole.

Perhaps that was why, although an alert,

liberal westerner in his living and thinking, Zilli entered with immediate insight into the thought and feeling of the East. In India particularly they loved, trusted and respected him just as we did.

What can one extract from Zilli's public statements to the New Education Fellowship as the essence of his thinking during the post-war years? My personal selection would fall under five heads. Zilli stressed that international understanding, to be effective, must be informed and critical, alertly aware of the dangers and deceits inherent in persisting national self-aggrandizement:

The attitude called 'international understanding' is a weak reed in the winds unleashed by the statesmen and the forces that support them. Something more is wanted; what is that something more? I believe it is something to do with the active intelligence and not only with the heart. We want, in addition to a sentiment, an intelligent, informed understanding of what is going on in the world, of the great social, political and economic issues of our day, and what our Governments are in fact doing about them. If we acquire this information, we may not feel so inclined to appeal to the statesmen as to make demands upon them.

It is, Zilli believed, the inescapable responsibility of teachers to see that their pupils are given an informed understanding of the great issues of their day.

My next selection would be Zilli's view that the differences between liberal thinkers anywhere in the world, whether religious or agnostic in orientation, are superficial compared with the common ground of thought and feeling:

Both meet in an attitude of humility and reverence for life, in regarding their own self-perfection as possible only by sinking themselves in the bigger whole, and indeed in regarding the meaning of self as non-existent except in relation to the whole.

A third important emphasis concerns the wholeness of education:

No detailed problem in education can be effectively dealt with unless you see it in relation to the whole educational problem; and the whole educational problem, as is now clear to all of us, includes all that affects the growth and development of children rather than what happens within school walls.

Then there is this statement on freedom:

Freedom we now see not only as freedom *from* various restrictions but as liberation *of* energy from deep sources, such liberation coming both through the removal of internal barriers in the psyche and through the individual's finding new means to express himself.

Finally, the view that any concept of personal development is unreal unless it properly values relations that transcend individualism:

We have come to see that the development of the unique and rich individual, the acquisition of freedom through becoming yourself, is possible only in a living relationship with others, with indeed more than others, with all of life.

All these statements are taken from *The New Era*, and the last four are from Zilli's analysis of the philosophy of the new education, given in an address to the Askov Conference in 1953, and reprinted in *The New Era* in the November issue of that year. Zilli and the New Education Fellowship will remain near to one another,

for his death, though painful to us, leaves us still in touch with his creative mind and generous heart. He was a person full of the present yet infused with the eternal verities. The thinking of such men defeats time.

James Hemming

"The Australians, hundreds of whom knew him, are terribly upset, of course. And he was one of my oldest and dearest friends — 'All my days I'll go the softlier, sadlier' for lack of his *absolute* conviction about how men can and should live together, and without the inspired wit and silliness with which he wrote about his convictions, in case they should ever become trite or pompous. For him, I am only and truly thankful — he hated not being able to ski any more, and he would have hated growing into an increasingly delicate and shaky old man."

Peggy Volkov, in a letter from Australia.

Growing Points in Communal Education

Introduction

Professor Baldoon Dhingra

'If the time should ever come when what is now called Science . . . shall be ready to put on, as it were, a form of flesh and blood, the poet will lend his divine spirit to aid the transfiguration, and will welcome the Being thus produced as a dear and genuine inmate of the Household of man'.
W. Wordsworth. *Preface to Lyrical Ballads* (1802).

THE EAST has seldom put its faith in institutions but in man himself. In the West, institutions have changed while men have remained the same. Unless humanity is transformed at heart the old mistakes will keep on recurring. In the past, East and West have pursued different paths — the one has sought to transform the individual while the other has emphasized social change. Both are complementary processes, incomplete in themselves; both need to work simultaneously and only a synthesis of the two can achieve fruitful results and bring about an integrated society.

The aim of education today must be for total progress, for *Sarvodaya*, — the full development of the constructive faculties of every individual and the well-being of mankind. We have to be children of the past, possessors of the present and creators of the future. The past, Sri Aurobindo once said, is our foundation, the present our material, the future our aim and summit. It is not the dawns of the past but the moons of the future that are beckoning us.

There are some institutions both in the East and West which are trying to achieve the kind of synthesis in education we need today. The International Centre in Pondicherry is one such example. There are others: the Rishi Valley school in South India; Santiniketan in Bengal; the Merz Werkschule in Stuttgart and quite a few in England and the United States where both collective and individual progress — imperative in today's world — are never forgotten. The dynamic spirit of man should be responsive

to surrounding forces. A progressive society is both elastic and adaptive. It changes, through contact with other cultures; it grows and becomes enriched. A static society finally perishes and disintegrates; it perpetrates barriers between man and man instead of removing them, and above all, it makes man subservient and thoughtless. Integral education, whether in the East or West, should stimulate creative growth in an atmosphere of ordered freedom. It certainly is not the kind of freedom which recalls the elephant who cheerfully said 'Each man for himself and God for us all' as he danced among the chickens. The aim is to produce men and women who can walk upon the earth fearlessly, for the greatest gift one can ask for is *Abhayadan*, the gift of fearlessness. There is perhaps no enemy more to be dreaded than fear. Teachers must help students to discover their total psychological process. Techniques are only secondary. Specialization is dangerous. A specialist can only experience life as a whole when he ceases to be a specialist. Educational programmes in the present world crisis have increasingly to create a right relationship between the individual and society.

All the experiments treated in the following extremely revealing articles from India, Egypt, Yugoslavia and the Philippines have some common features. All have borrowed from educational practices in different countries. They are, however, heavily influenced by western methods and techniques. This is more marked in some cases than in others. One country, for instance, attaches excessive importance to today's scientific achievements and practically none to past discoveries and contributions. All four educators are aware of the bugbear of techniques which can stifle and enslave; they rightly emphasize the importance of man and his rôle in society; they are a little, though not sufficiently, conscious that progress must proceed from traditional values which must be changed but not uprooted; they recognise the need for working in close collaboration with groups, with true co-operative endeavour; they recognise the necessity of learning by doing — by active, voluntary, enthusiastic participation in all activities; and they encourage the spirit of inquiry. They

realize that information and knowledge is far from all, and they are aware, as Browning was that

... to know

Rather consists in opening out a way

Whence the imprisoned splendour can escape,

Than in imposing entry for a light

Supposed to be without.

The encouragement — through discussions, seminars and meetings — of the questing spirit is of inestimable importance. A good teacher should put questions to young people whenever they use jaded fallacies which have led their elders to so much harm. Socrates was not put to death for the assertions he made but for the questions he kept on asking. It was by his questioning that he was said to have corrupted the youth of Athens. This form of questioning liberates the rational natural faculties and intuitive sense of values of young people. This leads them to the forming of *their own judgments*. Thus the highest service our present education can render — a service transcending the education of East and West, is to teach everyone to keep his mind free and open and to follow the inner light. This non-dogmatic exploring approach helps truth to unfold from within, instead of trying to impose it from without. Such a spirit of inquiry, says Gilbert Murray, speaking of Plato, 'never dogmatizes, but always approaches truth by a dialogue, an argument between different points of view, and almost always leaves at the end some doubt, some feeling that although we have got deeper we have not quite reached the complete truth'.

BRAZIERS PARK

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An Experiment in Teacher Education

Dr. Edward A. Pires, Central Institute of Education, Delhi.

THE CENTRAL INSTITUTE OF EDUCATION was founded by the Ministry of Education, Government of India, in December 1947 to serve as a centre of educational research and as a progressive teachers' college. In this brief article I propose to show how the Institute has developed a programme of teacher education that has set the pattern for teachers' colleges in India. This it has been able to do not only because of the progressive practices in teacher education that it has adopted but also because of the fortuitous fact that two members of its faculty — the former principal, Mr. A. N. Basu, and the author of this article — have been associated with some of the most important committees on secondary education and teacher education that have been appointed by the Government in recent years.

The Institute believes that only those candidates should be admitted to teachers' colleges who hold promise of becoming successful teachers. This is particularly important in the present situation when people turn to the teaching profession after having unsuccessfully tried to obtain some more lucrative employment. In order to select the best possible candidates, therefore, the Institute has adopted a comprehensive series of tests and interviews.¹ As the number of candidates seeking admission is about seven or eight times the number of available places, there is a preliminary screening on the basis of the candidates' academic records. Those who satisfy the standards laid down by the Admission Committee are invited to a series of tests which last for over three hours. The following tests are administered: an intelligence test, an aptitude test, a test of general knowledge, a test of expression in English, and a sensitivity test. The last named test is designed primarily to test the candidate's capacity for sensitive imaginative response which is a very important

quality in a teacher. The Institute faculty believes that the successful teacher is the person who makes a whole-hearted as well as a whole-minded response to a total aesthetic experience — who combines the intellectual, analytic capacity with the equally important capacity for emotional, synthetic responsiveness.

On the basis of the candidates' performance in these written tests, they are then invited to a series of interviews. There is one interview which is based on an interests inventory which the candidates are required to fill up before the interview. In this interview, an attempt is made to assess the candidates on the following qualities, appearance, voice, vivacity, verbal expression, mental alertness, sincerity, courtesy, self-confidence and maturity. Then there is a group discussion for about forty minutes based on a short passage taken from educational literature which is given to the candidates at the commencement of the interview. In the group discussion the following qualities are looked for: initiative, relevance, accommodation, logicity, fluency, and stimulation. Then there is a brief health interview designed to check on the candidates' physical fitness as well as on their interest and participation in games. The principal of the Institute also interviews each candidate very briefly to get acquainted with his general background, his range of interests, his special qualifications, if any, and his general suitability for the course. In between the tests and the interviews one day is set apart to provide an opportunity for the candidates to demonstrate their special abilities at games, athletics, elocution, dramatics, music and dance. The final admission is made on the basis of the total picture emerging from the tests, interviews and demonstration of special talents. It may be noted that the admissions are made about three months before the commencement of the course. This gives the selected candidates an opportunity to do some useful preliminary reading in preparation for the course. This scheme of selection which was first

¹ For a more detailed account the reader may refer to the author's book, *Better Teacher Education*, published by the University Press, University Buildings, Delhi-8, 1958, pp. 79-95.

adopted at the Institute in 1952 has since been recommended by the Secondary Commission, the International Team on Secondary Education and the Committee on the Reorganization of the B.Ed. Course, and more and more colleges are trying to use some of our practices in their selection of candidates.

Regarding the actual preparation of teachers, there has been an increasing emphasis at the Institute on the practical aspects of teacher training. In October 1950, the author made a study of the practices in teachers' colleges in the country and found that there was not enough emphasis on practical training, and, on the basis of this study, worked out a scheme of practical activities which has since been implemented at the Institute, with modifications from year to year based on experience in working the scheme. A brief account of the more important aspects of this practical training will be attempted here.²

The Institute is not satisfied with enacting that a certain minimum number of practice lessons should be given by the student teachers and that a certain number of lessons should be observed by them. Student teachers are encouraged to try their hands at the different methods that are discussed in the theory classes such as the project method, the heuristic method in science, the structural approach in English, and co-operative group activities. It was this kind of experiment at the Institute that was responsible for the recommendation of the Secondary Education Commission that 'teachers should be so trained that they are able to visualize and organize at least a part of the curriculum in the form of projects and activity units which groups of students may take up and carry to completion'.

The preparation of visual aids for teaching is another emphasis in the course at the Institute. Besides the teaching aids that they need for their regular practice lessons, they are required, according to a definite scheme of art and craft work, to prepare a few more elaborate charts, maps, models, etc. In more recent years, some students have also tried their hands at producing slides and filmstrips.

In most teachers' colleges there is a course in school organization in which students learn about the qualities of a good school site, the right kinds of school buildings, the proper specifications of school furniture and the various necessary items of equipment for the teaching of the school subjects. At the Institute, besides acquiring this theoretical knowledge, student teachers are required to make critical studies of their respective practising schools. By making such studies, which are required to be constructive rather than destructive, the acquaintance of the student teachers with their practising schools becomes more real and meaningful than it would otherwise have been.

Studies are also made of the syllabi used in the schools. The Institute regards this as valuable in spite of the fact that the curricula and syllabi are still generally prescribed by the state boards of education or by the universities. At any time in his teaching career a teacher may be required to assist in working out the curriculum, and he would be better prepared to undertake such work if he has had some practical experience of it. Similarly, student teachers at the Institute are required to construct and administer tests as a regular part of their practical training and to co-operate actively with the teachers of their practising schools in the conduct of examinations and in the making of examination scripts. Testing and examining, with a view not only to gauging the progress of one's pupils but also to assessing the efficacy of one's own teaching, is an important function of the teacher; and we believe that the best way to help student teachers in this respect is to provide them with opportunities to come to real grips with some of the problems of evaluation before they embark upon their teaching career.

A special feature of the practical training given at the Institute is the emphasis laid on co-curricular activities. There is provision for a wide range of such activities which cater for the students' individual interests and aptitudes. To promote greater interest and active participation in the programme, the Institute is divided into three houses named after Gandhi, Lincoln, and Tolstoi. A student committee with a staff adviser is responsible for the organiza-

² For a more detailed account vide *Better Teacher Education*, pp 96-147

tion and implementation of the programme. There is a regular programme of games and sports in which all students are required to participate. A number of hobby clubs have been organized recently, each having its own organizing committee and one or two members of the faculty who act as advisers. There is also a consumers' co-operative store which is run by the students. The celebration of national festivals and of international days forms an important part of the co-curricular programme. Our objective in emphasizing co-curricular activities is to equip our students with ideas as well as with skills for developing similar programmes in the schools where they will be teaching.

No one will deny that a good teacher needs to know the children whom he teaches in addition to the subjects that he teaches. In every classroom there are bound to be a few children who have problems that are a source of mental disturbance and an impediment to the growth of a wholesome personality. Besides, therefore, a theoretical knowledge of psychology, student teachers need to develop an insight into the minds of children and for this they need some practical initiation into the methods of child study. At the Institute, for a long time now, every student teacher has been required to prepare a detailed case study of a child which involves collaboration with the child's teachers and guardians. Such a study forms part of the practical work in psychology which also includes a number of experiments related to learning, memory, imagery, work, fatigue and testing — all calculated to develop in the student teacher an insight into the working of the human mind.

Helping student teachers to develop a positive philosophy of life and wholesome professional attitudes is, in my opinion, the most important function of a teachers' college. To perform this function effectively, the college programme needs to be deliberately and definitely organized for the purpose. Because the guidance function of the teacher educator has not been adequately recognized, in most teachers' colleges there is little or no evidence of concern for the personality development of student teachers. At the Institute, we have found that

the daily morning assembly has been specially useful for this purpose. The assembly programme consists of the singing of the national anthem, the recitation of a non-denominational prayer, two minutes of silent meditation, and a short address by a member of the faculty or a student. Every student also has a faculty adviser to whom he is able to refer his problems, both professional and personal. Of course, the extent to which individual students refer their problems to their adviser depends upon the kind of relationship that exists between them. The development of a free and cordial relationship, however, is promoted by the numerous opportunities that are provided for the purpose in the form of tutorial meetings, excursions, hobby clubs, social parties and other activities in which faculty members associate themselves with the students.

I have tried to indicate the kind of programme that we have evolved in an attempt to give a practical and realistic education to our students. A few words now on the methods of teaching that we employ may be of interest to my readers.

We have been trying to supplement lecture work — which is the regular routine in most teachers' colleges in India — with a number of other methods and techniques. Even in our lectures, most members of our faculty encourage discussions, some at the end of the lecture and others even in the course of the lecture, so that most of our lectures are really lecture-discussions in which the students freely participate. We also organize seminars which are held regularly once a fortnight. Besides these, there are other occasional seminars on special problems or on topics of current interest, and some of the problems which cannot be dealt with exhaustively in the lectures are taken up for study.

Tutorials have been a regular feature of our work for many years. A group of about ten students is assigned to a member of the faculty, and this group is further divided into three sub-groups of three or four students each. Each sub-group has one meeting with its tutor every week. At this meeting, the group may discuss a special problem that has been assigned for study in advance, or it may discuss some

common difficulty arising out of the practice teaching work of the students or some of the practical assignments referred to earlier in this article. Students may also consult their tutors on their individual and personal problems. The types of assignments given by the tutors are varied and include such exercises as reviews of books, criticism of statements of educational policy made in the press, study of reports on educational development, educational policies and practices in other countries, etc.

The screening of educational films is a regular part of our programme. Besides films on pedagogy and on educational psychology, classroom films relating to the secondary school curriculum and a variety of documentary films are also screened. The students are also trained to handle different types of audio-visual equipment and encouraged to use such equipment in their practise teaching wherever facilities exist for the purpose.

Another regular feature of our programme is the organization of excursions and educational visits to supplement theoretical studies. Visits are arranged to special types of educational institutions and to museums, art galleries, community development projects, etc. Besides these local visits, one or two longer excursions to other parts of the country are also organized. One purpose, always kept in mind is that of providing student teachers with an opportunity to learn how to organize such visits and excursions for their own pupils when they become teachers themselves. For this reason, the students themselves are required to do the actual planning and to make the necessary arrangements. If any follow-up activities are indicated, these are also undertaken.

In conjunction with the general principle of preparing students for a wide range of special responsibilities, the Institute has been offering elective courses, among others, in the following fields of specialization: physical education; school library organization; audio-visual education; and organization of co-curricular activities.

A point that is emphasized by our faculty is that a teachers' college can only *introduce* a prospective teacher to his work, and that his professional development will depend upon his own interest in such development after he has

started on his career of teaching and on his own efforts to improve his efficiency as a teacher. It is not enough, however, to impress upon student teachers the need to continue their professional education; it is necessary also to provide them with facilities for in-service growth. At the Institute we have been providing opportunities for in-service training for a long time now; but more recently, since the establishment in 1955 of extension services departments in a few selected teachers' colleges including the Institute, this programme has been intensified and placed on a more stable footing. In this area of activity, too, the Institute was able to influence the thinking of teacher educators in the country because of its own exploratory and pioneer work and because the author of this article happened to be the convenor of the Planning Committee on Extension Services appointed by the Ministry of Education in 1955, and also the director of two all-India seminars on the subject held subsequently.

The Institute has developed a rich and varied programme of extension activities consisting of long-term courses, vacation courses, workshops, week-end seminars, study circles, associations of teachers of different school subjects, exhibitions, a lending library of books and teaching aids, the publication of a quarterly journal and other materials of particular interest to practising teachers. The members of the faculty visit the schools, whenever invited, to advise teachers on problems needing expert professional guidance. Film shows are arranged from time to time for the benefit of both teachers and children. Individual teachers are encouraged to come to the extension department for consultations with our faculty. A majority of our extension schools, that is, schools affiliated to our extension services department, have embarked upon long-term projects in such areas as purposeful and challenging assignments, better methods of evaluation, the teaching of English by the structural approach, school beautification, the effective use of bulletin boards, the organization of homerooms, the use of dramatics in the classroom, etc. The impact of the services is noticeable in the changed attitudes of teachers,

in an increased interest in self-improvement evinced by many of the participants and in the genuine efforts made in many schools to improve their organization and their methods of teaching.

This, briefly, is an account of the experiments in teacher education that have been attempted

at the Central Institute of Education, Delhi, during the last seven or eight years. It is hoped that the readers of *The New Era*, especially those engaged in teacher education, will find them of some interest. Any observations or suggestions will be sincerely welcomed by our faculty.

The Development of a Unit of Work at Munchat El-Kanatir Rural Teachers' School

Dr. Ibrahim Esmat Metaweh, Ministry of Education Cairo

INTRODUCTION

THIS RURAL TEACHERS' SCHOOL was established in 1947 in Munchat El-kanatir village.

The school's aim is to supply the elementary rural schools of Egypt with social leaders and classroom teachers, and to act as a research centre for rural education. Students study for three years after their ninth grade and pass entrance examinations and interviews before admission. Free tuition, board, and lodging are provided. Students are from the rural areas where 75 % of Egypt's population is found. They are simple, serene, frugal, energetic, patient and skilful.

The school's functions are to acquaint students with rural problems, to develop interest in reform, and to render needed services to the community, on the basis of observation, experimentation, study and work.

In rural areas there are serious economic, health and social problems which are taken as starting points in the school. Thus education moves out along lines of relationships with the wider world, utilizing the knowledge the students acquire for building effective relationships for improving the environment.

Before the school was established, a comprehensive survey of the problems of five villages was carried out and experiments in rural teacher education in Iraq, Turkey, Sudan and India were examined. The curriculum was drawn up by the teachers who conducted the survey.

Syllabi were drawn up to guide method rather than content, to set free students and

teachers from the influence of the 'assignment-study-recite-test' formula. The time-table is flexible and includes trips to villages, public discussions on rural life, work in agriculture, marketing surveys, study of rural problems, workshops in arts and craft and educational exhibits.

Disciplines taught are: Sciences (including general science, agriculture, agricultural industries, mathematics, hygiene); Social Studies (including, education, history, geography, economics, civics, social problems); Arts and Crafts (including drawing, sculpture, pottery, weaving, furniture making, building, engine driving, music, singing). There is also Arabic, religion, physical training, and student teaching.

HOW ONE UNIT DEVELOPED

The writer taught in this school for five years. The unit developed in grade ten as follows:

Every student has a piece of land in the school farm. The farm is directed co-operatively by the students on a rotation basis. Students cultivate plants, raise livestock, produce agricultural and dairy products. Experiments on the various aspects of agriculture are carried out and rewards are granted to those maintaining the best strips. Some farm income is used in welfare projects for students. This encourages them to improve their work as they feel that the farm belongs to them.

This class carried out an experiment designed to investigate the best time and method of planting cotton. The students drew the attention

of nearby farmers to the results of this experiment. Some cotton bolls were different in colour, shape and ripeness. Students collected specimens, entering drawings and notes on them in their diary. In the laboratory they examined these bolls with lenses for insects and consulted books and bulletins for further information. They discovered that these insects caused an annual loss of fifteen million pounds. Discussion followed and the scope of the problem became clear although more study was needed. Students bought materials and constructed equipment to cultivate the pests and observe their development. They killed some, mounted them and made collections. A film was shown and a visiting specialist demonstrated a method of control.

The students' knowledge was translated into action. Chemical materials were bought and spread and infected bolls were picked and burned to prevent next year's infection. As the students were concerned with the whole cotton area in the farm, their problem became a public one. Posters, pictures, models and graphs about these insects, the damage they wrought and the method of control, were seen placed around the school. Students were encouraged by the staff and were kept informed of progress, learning being thus greatly accelerated. The insect threat served to reinforce students' motives and efforts and they felt significant and responsible. Snapshots were taken during the students control operation and prizes were given to the best campaigners.

Students raised questions like: How do farmers control these insects? Do they know their phases of growth? Do they know the correct method of control? ... etc. The best answer was to conduct a field trip to nearby villages. In preparation for the trip, students constructed a questionnaire with simple questions to suit the farmers' level and mimeographed copies were given to all students. Five groups with leaders were formed to visit five villages. Enough lenses, collections of infected bolls, and mounted insects were prepared for demonstration.

Answers and discussions were reported in writing. The conversations, after some modifications, were used to form plays, five of which

were constructed and presented in class. Constructive criticisms were made and a committee amalgamated the best parts into one play.

Students, parents, nearby farmers, and educational authorities were invited to see the exhibits and plays. Copies of the plays were distributed, and referred to the central broadcasting station for possible mass communication.

The class then evaluated the project. In the light of their experience they had practical suggestions for improving the method of controlling the insects, the items in the questionnaire, the play, its performance, and the exhibit. One that was executed was that students should tour villages with their mobile theatre to present plays.

The school's atmosphere was permissive and authority was shared. In the staff meetings we used to remind ourselves of the school's functions... 'It is to deal with vital problems confronting under-privileged masses, to act as a radiating centre for social change, light and leadership. The school's service projects must be of value to students and rural communities'. The principal used to tell us... 'Feel, think, plan, act, serve and evaluate as a group. Work with students as participating members of a democratic group'.

EVALUATION OF THE UNIT

As you see this 'unit of living' was built of purposeful related activities. Eliminating the insects' danger, constructing the questionnaire, the play, its performance, and preparing the exhibit, were all related purposes. They were personal-social goals reached through varied activities. Learning was a goal-seeking process.

They persisted through difficult and distasteful situations as in executing the method of control in the farm and in gathering the data from farmers. The students were busy and often became tired, but they persisted. Long work had little significance. Lack of interest, rather than physical tiredness, makes for fatigue and boredom. Thus the learning process lay in the value of the activity, its direction, and the interest of the learners. Every student felt that he had to participate in this unit, imitation being a strong drive.

Throughout the unit the students' activities

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were developed to give insight into and increased control of some aspect of living. There was a change on their part. They started with little knowledge about these insects, with no consideration of the problem but at the end they were concerned with the farm and farmers around. The problem of cotton insects is of everyday concern to the Egyptian farmer, affecting his output and the national income. This problematic project involved the individual, the group, the class, the school and the community. It made students and farmers capable of dealing co-operatively with existing conditions.

The students grew in social stature because they worked in groups and interacted with the environment physically and socially. The farmers did not know why laws for the control of insects were imposed. Students showed them by concrete observations. Under the lens the farmers saw the insects' phases of growth in the students' collections and their own fields. They saw the play, asked questions during the exhibit and the interviews and came finally to understand what it was all about and able to control the phenomenon on a solid basis of knowledge. Knowledge and understanding were the keys to change on the farmers' part.

The unit was not planned to see that certain amounts of subject matter were learned, but with a view to the total personality development. Through this unit, students matured intellectually, emotionally and socially. Large portions of subject matter were studied in various fields. Students acquired specific skills, knowledge, interests and attitudes. They showed ability to handle life situations effectively.

Some difficulties faced this school during eleven years of operation. First, is the degree of receptivity among rural inhabitants. They sometimes lack enthusiasm regarding the school's mission in social and economic reform because farmers are conservative and do not change easily. However, whenever they find something concrete they are convinced. One farmer saw a microscopic specimen of swamp water and he was terrified by the swimming organisms. When the students talked with him about diseases resulting from using unclean water he was readily convinced. To demonstrate

the practical value of education the school should do something dramatic, such as eliminating an endemic disease, or making marked improvement in crop yields by introducing new methods. When farmers found in the school farm a variety that yielded better results they were the first to imitate. Thus psychological resistance to change can be overcome.

Secondly, the school should not work alone for community service or this work will be of meagre value. All agencies in the community should be invited to co-operate. A school community council can be formed and the community's enlightened inhabitants should come to attend its meetings so as to be publicity agents in the reform movement of the rural school. Students' organizations in the school could use the youth outside to co-operate in its activities. The inhabitants should be invited regularly to school to see the services that the school could offer. The school's facilities, buildings, and services should be available to the public.

Thirdly, such schools — there are twelve of their kind — need a specially trained teacher; one who believes in the power of education to change and contribute to rural progress; one who easily breaks out from traditional methods and concepts of teaching and learning; one who uses projects, problems, excursions, resource visitors, surveys, laboratory and field work, activities, case studies and other progressive methods.

Finally, traditional teachers should be invited to see the new methods in operation in these schools so as to modify their own methods accordingly. It is vital to prepare new rural teachers for the role of pioneering in social progress and raising the standards of the rural community, intellectually, morally, materially, and socially. Such teachers should be encouraged both materially and socially. Rural teachers are expected to be the instruments of social change in the community. The raising of standards of life among the rural population depends in part on their efforts.



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The Gymnasium in the New Educational System

Milica Smiljanic

Associate of the Federal Institute for Educational Research, Belgrade.

THE CHANGE in Yugoslavia's socio-economic system and the consequent rich development of social relationships, the quick growth of science as well as of contemporary life generally, have all brought about a disharmony between the content and method of education and the needs of society as it now is. Our educators have had numerous encounters with foreign educators and have visited many schools in foreign countries. This has shown us that a number of countries, whatever their socio-economic systems, with all their complex and specific features, pose very similar problems to the schools. On the basis of this, we have realized that school reform is an indispensable need, not only of our society, but of many others too.

Our efforts to co-ordinate the school system and the content and method of education with the conditions of contemporary life have resulted in the General Law on Education which the Federal People's Assembly adopted in June 1958 and which became common practice on the 1st of September.

The General Law on Education lays down the basic aims of education upon which the life and work of our schools should be grounded; it also defines the relationship of the community towards the school and of the school towards the community. It is a part of the general legal propositions dealing with education. Based on it, a number of laws will be introduced during this and the coming year; these will be separate laws on specific schools.

In order to understand the aims and character of the new Gymnasium assigned by the General Law on Education, we should first consider what the gymnasium was like, and what its position in the educational system was before the introduction of the General Law on Education and what objections were raised to it.

Previously the gymnasium was treated mainly

as the crucial school in the educational system, through which alone one could proceed to a university; the status of other schools depended on their relationship to it.

Most of the criticism of our education in the past was directed against the gymnasium, since it was felt that this type of school ought to achieve a consistently high level of general education. Some critics even urged that it should be abolished in the new educational system since it represented an anachronism in the modern conditions of life.

The gymnasium curriculum was criticized as being too general, containing too many unessential facts and details to burden the memory, not permitting the pupils to judge what in the subject matter would enable them to apply the acquired knowledge to problems outside schools. Because the curriculum is so fragmented, the pupils learn the same material in different subjects. This leads to the splitting up of knowledge, making it impossible for a pupil to grasp science as a complete whole, to realize the causes of and connections between phenomena in nature and in society. Further, the ratio between the so-called classic and modern is unbalanced in the curriculum. This makes it impossible for the pupils to understand contemporary life better and to prepare themselves for a more active participation in the new conditions. Teaching is in the main verbal, and leaves the pupil insufficiently active; teaching is not sufficiently connected with production and with social practice; it is isolated from life. When such extensive curricula are identical for all pupils, when all learn everything, there is not sufficient chance for individual development, and personal aptitudes and interests remain unsatisfied. These have been the principal criticisms levelled at the gymnasium.

The General Law on Education retains the gymnasium in the new educational system and it assigns to it the following aims and tasks:

- (1) The gymnasium is a school of general education.
- (2) The tasks of the gymnasium shall be in particular:
 - (a) to widen and deepen the knowledge of natural and social sciences and general technical education;
 - (b) to cherish and encourage the personal abilities and aptitudes of pupils and help them with the choice of further studies and vocation;
 - (c) to contribute to further intellectual, physical, social, moral and art education of pupils for the purpose of training them for active social work as well as for a healthy cultural life.
- (3) The studies in the gymnasium shall consist of a general and elective part.
The general part shall be common for all pupils.
The elective part of studies will enable the pupils to acquaint themselves more deeply, according to their abilities and aptitudes, with individual fields of general education. Every pupil shall be obliged to choose one of the elective fields.
- (4) The gymnasium shall prepare those pupils who so desire for various practical activities.
- (5) Certain gymnasiums may have to provide on a wider scale knowledge of classical languages and to deepen education in the humanities.
- (6) The bases for the curricula for the gymnasium shall be laid down by the Federal Council for Education.
- (7) The curriculum for the gymnasiums shall be prescribed by the Councils of Education of the People's Republics in conformity with the bases of the curriculum.
- (8) The studies in the gymnasium shall last for four years.
- (9) Special examinations may also be taken in the gymnasium. At the end of the studies in a gymnasium a final examination has to be taken.

The Law provides for the organization of teaching in the gymnasium, in two parts, general and elective, in order to furnish all pupils with the stock of modern culture necessary to every pupil of this age whatever profession he or she may choose. In this general part of the teaching, greater breadth has been given to the humanities, so that this stock of culture may be as sound as possible. The curriculum provides twenty-seven lessons a week of general education.

Elective subjects which occupy six lessons a week, enable the pupils to deepen their knowledge of certain subjects in which they show aptitude. In their electives, pupils may choose between foreign languages, a thorough study of social sciences, or a deeper study of natural sciences.

Pupils who do not wish to continue studies at the university or schools of higher learning after completing the gymnasium, may take practical courses. Pupils at the gymnasium who

take shorthand, typewriting, book-keeping, technical drawing and so on, will be able to train more quickly for work in various social and economic services. This is why we see the new gymnasium not only as a preparatory school for the university, but also as the end of formal schooling.

A further advantage of the elective subjects is that the orientation of the pupils takes place in their fifteenth year, that is at the most suitable time in their development.

In order that the new role and character of the gymnasium may be achieved and its educational and social significance stressed, the educational and teaching process is continued in the so-called extra-curricular or free activities, carried on outside thirty-three lesson periods a week. Article 93 of the General Law on Education lays down that all schools should inspire the expansion and enrichment of educational and teaching work by various forms of free activities of the pupils, which includes of course the gymnasium. The pupils themselves organize these extra-curricular activities, while the teachers are there to help them in professional ways.

What are the main features of the new gymnasium?

With the introduction of the eight-year elementary school, the gymnasium is reduced to a four-year school.

Because of the socio-economic development of our country, we need a diversity of vocational schools. In connection with this it is planned to establish a wide network of such schools from which the pupils may proceed to university and to various schools of higher learning. Consequently, the gymnasium ceases to be the only type of school which recruits students for higher studies and it becomes only one of a series of schools for pupils of fifteen to nineteen years of age.

The gymnasium is a school for general education of a modern character. This general education is coupled with technical education, with life and practice, and in this way the gymnasium ceases to give a mainly intellectual schooling although it insists that its pupils acquire a sound intellectual education.

The new gymnasium is not a uniform school;

it provides the possibility for an all-round development, and also for the satisfying of personal interests and aptitudes of the pupils at the time which is both suitable and decisive for their orientation.

However, it should be pointed out that the new gymnasium, with its new organization of teaching, with the introduction of various forms and methods of work which enrich its internal life, is not easy, either for the teachers or for pupils. It imposes on both very complicated tasks which require, among other things, a great intellectual effort, but there is no doubt that it provides possibilities for a much more effective education.

New curricula are being drawn up, on the basis of the principles laid down in the General Law on Education, as well as on positive past experience and progressive educational theory. This work is now in the final stages.

In drawing up these new curricula, not only our own experiences, but also the experiences of a number of foreign countries have been used, so that the new curricula should be viewed as a synthesis of the best taken from the old and from the new.

Its basic principles have been:

Reducing the extent of the subject matter in such a way that the emphasis falls as far as possible on modern contents. It is generally felt that quality of knowledge is more important than quantity.

In connection with almost all the subjects a persistent struggle is going on to make them really modern. Opinion prevails, for example, that in the final grade, history and the history of literature of the XXth century should be studied during the whole of the year. The philosophy syllabus in the final grade should cover the problems of contemporary philosophical thought. In mathematics and physics, efforts will be made to introduce mostly the contemporary achievements and their application to production and to various forms of social practice.

The general technical education which will find a special place in the curriculum and in special lessons, also contributes to the new character of education in the gymnasium. Work education, acquired through knowledge of

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modern technology and through participation by pupils in production, is one of the essential changes introduced by the school reform.

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This conception of the reformed gymnasium will serve the Federal Council of Education as a basis for the curriculum and syllabi for all the gymnasiums in the country. It may be concluded from the present disposition and attitude towards this work that the majority of the People's Republics will accept these curricula almost entirely without any major and essential changes.

Before the drafting of the final text of the new syllabi and before a definite attitude in connection with the gymnasium was determined, a long and thorough discussion was conducted in all the professional associations and institutions concerned. A number of prominent experts on individual specific questions have also given their opinion of the new syllabi as well as of the new conception of the gymnasium. These observations have contributed towards the final decisions regarding the new gymnasium. Therefore, it may be freely said that the conceptions of the new gymnasium and the new syllabi are the result of a broad co-operation of experts and persons concerned. Similarly a thorough discussion has been conducted in the People's Youth Organisations.

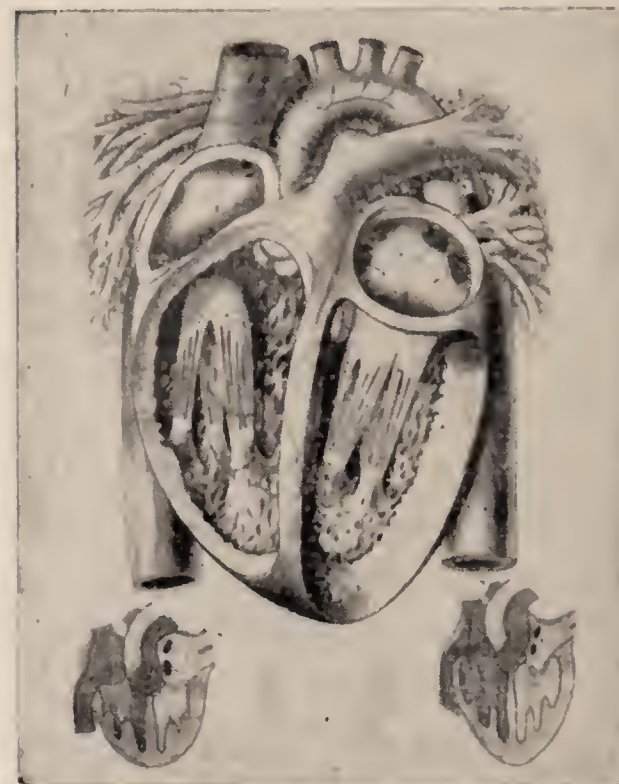
Thanks to the modern contents in the syllabi of the social and natural sciences which take up an important part of the new curriculum, the subject matter will be more interesting for the pupils and they will see the direct, practical benefit of their efforts. Electives will make it possible for the pupils to devote part of their work exclusively to those fields of study for which they possess abilities and aptitude.

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There is still insufficient understanding of the aim and character of electives, since different educators interpret them in different ways. On the whole they accept the new curricula, but they are aware that they themselves will have to make considerable intellectual efforts in order to train themselves to carry out these new principles in a practical way.

The public still criticise the volume of the subject matter, considering that there should be less of it. However, for the sake of introducing modern contents, cuts have been made in many of the subjects up to a limit beyond which experts cannot go in the interest of the quality of the work and scientific interpretation of the subject matter.

There is no doubt that careful study in practice of the new concept of the gymnasium, and the scientific study of various attitudes in connection with the reform of the gymnasium in the responsible institutions will be the best confirmation or correction for a number of further decisions.

Barrio san Guillermo looks Ahead

Marcelino Bautista

THE COMMUNITY SCHOOL movement started in the Philippines in 1949. During the early years of the Movement, the interest was so great that schools all over the country launched community improvement programmes, without a thorough understanding of the principles behind the Movement. The enthusiasm among the people of many communities was so great that improvements sprang up like mushrooms. Many reading centres were put up, and these began to accumulate reading materials regardless of their suitability as sources of needed information for the people of those communities. Many communities launched home beautification projects which actually resulted in better-looking and cleaner surroundings. Food production campaigns were conducted, among which were the raising of *tilapia*¹ fresh-water fishponds, the planting of fruit trees and vegetables, the raising of poultry and swine, etc. Literacy campaigns were conducted, and even older pupils and students were used to teach adults how to read and write. Out-of-school youths were organized into athletic, social and recreational clubs. Feeder-road projects were initiated, and some rural roads actually came into being as a result of the widespread enthusiasm to improve living conditions.

THE ENTHUSIASM DIES DOWN

About five years after the generation of the enthusiasm to introduce improvements in the conditions of the rural communities, somehow many of the projects died out. Those who spearheaded the Movement in the communities appear to have forgotten the most fundamental principle in the community school Movement, which is that any improvement in community living has to be grounded on an educative process of changing the thinking and attitudes of people. The improvements generated in the first five years of the Movement had been 'imposed' upon the people, and so the enthusiasm aroused was only skin-deep. The

'show' aspects of the Movement rather than real improvements to benefit the lives of people were emphasized. The improvements were imposed, because the people in the rural areas had been merely told to effect the improvements. They had not grown out of the firm convictions of the people that living conditions are changed because of a felt need rather than because the people had been told in what ways to improve their lives.

A COMMUNITY SCHOOL INITIATES A RE-ORIENTATION

In an effort to revitalize the Community School Movement and to establish a pilot demonstration Project toward this end, the personnel of the Adult Education Division of the Bureau of Public Schools initiated the Barrio² of San Guillermo Community School Project. The leaders of the Project are convinced that preparing the people's minds toward an appreciation of the principles and purposes of the Community School Movement is a long and perhaps tedious process, and so they are not impatient for results. They have taken pains to educate both the school people and the people of the community in the fundamental principles behind the Movement. It is for this reason that this article is entitled *Barrio San Guillermo Looks Ahead*. It states the prospect for this school rather than its achievements so far, which are still meagre compared with those elsewhere during the first five years of the launching of the Community School Movement. But it is felt that the Project has a 'forward look' and its leaders are taking time to achieve results. The Project is intended to be a demonstration laboratory in which it will be shown that the educative process, albeit slow, will produce more lasting results.

SOME FACTS ABOUT BARRIO SAN GUILLERMO

Barrio San Guillermo has about four hundred households with an aggregate population of

¹ A kind of small fish imported from Indonesia

² 'Barrio' is a subdivision of a municipality or municipal district, usually a village or settlement.

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about two thousand persons. The people are predominantly Catholic, with a small minority professing the Protestant faith. Although they are religious, they are not free from superstitious beliefs. They are industrious, law-abiding, and are anxious to progress. Literacy is about the average for the whole country, which is 67 per cent. Most of the people in the barrio are farmers, with relatively small landholdings. Except for a small general store which meets the ordinary needs of the people in the form of household commodities, there is no big business in the community.

The Barrio has a complete elementary school of six Grades, with ten members on the teaching staff. Like all other schools in rural areas, it is

becoming the rallying centre of the community for the improvement of rural life. The meaning of this statement will become clearer in the rest of this article.

HOW THE COMMUNITY SCHOOL PROJECT WAS STARTED

Like other schools in the Philippines, the Barrio of San Guillermo Elementary School had some community education and development work in the first five years of the Community School Movement. It had effected some improvements, but these were largely ephemeral. It had done some work in popularizing the raising of poultry, which was already a well-known industry even before the beginning of the Community School Movement, but it had contributed little to the problems of securing cheaper food and of marketing.

The basic principle underlying community improvement requires the involvement of all inhabitants of the community, individually and collectively. It requires vision, study, group thinking and planning, and group action, because improvements in community living don't just happen. They have to be conceived intelligently and implemented assiduously.

With a view to trying out various approaches to effective planning and organization, and of demonstrating how the educative process could be utilized as a means of attaining the goals of community improvement, the Barrio of San Guillermo Community School Project was launched over two years ago. Utilizing the community organizations, both government and non-government, with the school as the co-ordinating agency, the Project is designed to effect community education and improvement through co-operation and through interaction of the school and the community.

The first meeting, which was exploratory in nature, was held in the barrio on July 18, 1957. It was attended by thirty-six persons representing provincial school personnel, local government health officials, high school teachers, barrio council members, lay leader groups, adult education supervisors, and the teachers of the barrio school.

In this initial meeting, the representatives of the Adult Education Division explained to the

participants that adult education is essentially a process in which adults solve community problems by first discussing and determining their needs and establishing priority of these needs, and then meeting these needs through co-operative actions. Then perhaps after the community needs have been ascertained, groups can be organized to study, clarify, and crystalize the thinking on these needs so that such study may lead to co-operative action which may bring about the attainment of the goals of community education and improvement.

THE OBJECTIVES OF THE PROJECT

The general purpose of the project was to determine in the local scene in what way a new orientation could be developed for the purpose of vitalizing the Community School Movement. The participants in the first meeting, through the democratic and dynamic process of group discussion, clarified the important basic requirements for the success of the Movement. Although the discussions did not produce the same general principles indicated on pages 3 and 4 of this article, the following principles were agreed:

1. An effective community education and development programme needs the wholehearted support of the community.
2. The School in the community has a vital role to play in furnishing the needed leadership, stimulation and direction of the programme, although in the final analysis it will be the community leaders themselves who must assume leadership.
3. The community education and development programme, to be effective, should be under the joint sponsorship of the school, the barrio council, and other community agencies and local organizations.
4. On the barrio level, the programming of the various project activities should be the responsibility of the Barrio Council and the school and participated in by the representatives of the various agencies, organizations, and lay groups.

Based on these principles, the participants laid down the following objectives for the Project:

1. To establish and maintain a desirable school-community relationship, which is a prerequisite of the launching of a functional community education and improvement programme.
2. To evolve and promote a programme of community education for the improvement of certain aspects of living based on felt needs, interest and problems of the people by co-operation and teamwork of agencies and organizations in the barrio.
3. To develop lay leadership to be responsible for the improvement of community welfare.

4. To initiate and undertake improvement projects involving the application of the educational processes, with the co-operation of the local government agencies and civic organizations.

MOVING FORWARD

Three days after the first meeting, the Chairman of the Barrio Council called another barrio meeting to discuss the possibility of formulating a practical programme of action and of creating an awareness of community problems on the part of the rural folk. Representatives from the Director of Public Schools and the Superintendent of Schools were invited to serve as consultants. This second meeting was attended by three hundred people.

After the people were informed of the basic principles and objectives of the project, they wanted to launch an action programme immediately. During the forum, however, they came to realize that they needed to study the ideas behind the Project, and the problems of the community before they could decide how to implement an action programme. Consequently, there was a unanimous decision to form study groups under the leadership of the Barrio lieutenant assisted by the school teachers. The groups were to study the barrio's needs and problems and offer tentative solutions to them. The process of free interaction which characterized the conference created a feeling on the part of the participants that they were considered important in the planning and execution of the Project. This feeling sparked off a desire to know more about the various aspects of the Project. This attitude is essential, and it was fostered and nurtured in all stages of the development of the Project.

Briefly stated, the participants developed within themselves the following qualities:

1. An awareness of what the community needs.
2. A desire to know what the community possesses in terms of potentialities and resources, and
3. An interest in discovering the direction in which the community would want the Project to develop.

TECHNIQUES AND PROCEDURES

The next step was to chart the course of action for the attainment of these goals, and there were many obstacles to overcome. One

of these is the traditional attitude of the community, which is, to expect outside assistance to attain these objectives. One of the most important principles in community education and improvement is that the people should first tap their own resources before seeking outside assistance. There was an urgent need for the people to develop the attitude of co-operative self-help. In this country, the people have been wont to depend upon the government to solve their problems. Now they were to try to solve their problems with their own resources before asking for outside help. This is the main theme in the Barrio San Guillermo Community School Project. To work out this theme to its fullest implications, the following was adopted:

1. Through a systematic educational campaign, the people's understanding, belief, and acceptance of the community school as an instrument for community education and improvement had to be developed and clarified. Through the leadership of the local school teachers, assisted by higher school officials, a series of conferences were held involving teachers, community leaders, and citizens of the locality.

2. Through these conferences, the people were made to realize and identify their problems and needs and to determine priorities in terms of their persistence and urgency in the community.

3. For the formulation of an action programme toward the solution of these problems, citizens of the community through their local organizations, the lay leaders, and representatives of different government agencies had to be involved. Through the co-ordinating function of the schools, each participating agency had to define its role so as to avoid overlapping.

4. Action projects for the solution of the problems of community living had to be launched in the homes and community with the assistance of each participating agency, the school furnishing the stimulation.

5. Since competent leadership is essential for the successful prosecution of the programme, leadership training among local lay people had to be planned and conducted from time to time.

6. A system of periodic evaluation of the programme had to be adopted in order to assess the gain and direction of the Project and to institute corrective measures to strengthen the programme.

7. On the part of the school, classroom techniques and procedures, curriculum material development, and evaluation had to be integrated with the goals of community education and improvement.

INITIAL ACHIEVEMENTS

During the school year 1957-58, the development of the people's awareness of the need for improving community living through their own efforts may be considered as the project's major achievement. The people discovered that there

is strength in accomplishing desired ends through co-operative thinking and action.

In connection with the different community project activities undertaken, eighty-one illiterates were made functionally literate and at least nine hundred and fifty people participated and became beneficiaries of the 'study meetings' held for the purpose of extending citizenship and vocational training to the people. During the same period, fifty-seven young women were given certificates of proficiency in dressmaking, cooking, and knitting. A good number of these people found employment in dressmaking shops in the community and elsewhere in the municipality.

As indicated in a preceding portion of this report, there is as yet very little that can be reported as achievements of the Project. One thing is certain: the people realize that if there are no changes in the thinking and attitudes of people, there is very little that can be expected in the form of permanent improvements. Since the people are going through the dynamic process of thinking, planning, and carrying out their ideas as to the best means of securing improvements in the living conditions of the community, it is believed that whatever they accomplish, no matter how meagre it may be in the beginning, will become more lasting.

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Correspondence

From Miss E. M. Renwick

The June number of *The New Era*¹ contains an interesting presentation of three ways of approaching Arithmetic with young children. I hope that in some future number the Editor will be able to present the point of view of teachers who prefer to base their schemes on *counting* pure and simple.

The Cuisenaire and Stern types of apparatus, like the Montessori stair, depend for their effectiveness on the nature of the unit, in each case a unit of length, so that the matching of lengths is the essence of the child's experiments. He is, in effect, making use of the notion of *measurement*. This approach, which bypasses the counting stage, entails a reversal of the stages through which number and number-notation passed in their evolution.

It seems wasteful to provide the youngest school children with occupations which do not make effective use of their home experiences, which are always associated with the counting of objects and the saying of the number-names. Dantzig, in *Number, the Language of Science* refers to bridging the chasm between 'the inescapable conception of a world which flows in the stream of time, and the number concept which was born in counting the discrete'.

Mankind appears to have counted first and measured afterwards. We are told that certain American Indians counted the days by cutting notches in sticks, one notch for one day: a case of a one — one correspondence between the elements of a period of time (the day as a time-unit) and the ones of a collection of notches. There was no matching of lengths in comparing one period with another, as there would have been if the space between two consecutive notches had been used to do duty for a day. The problem of comparing two periods of time was thus reduced to counting two collections of notches.

Teachers who have used the Montessori apparatus have found that some children prefer the beads (discrete *ones*) to the stairs (*units* of length). Perhaps it is a matter of temperament. If so, it is not educational to provide children with apparatus allowing of no choice between ones and units.

I have found among 10-year-old girls a tendency to revert to counting ones when the problem demanded measurement, treating the length-units as if they were separate objects even when they were clearly contiguous elements of a measurable length. Instances of this difficulty with continuous quantity are described by me in *The Case Against Arithmetic* (1935).

It seems that to leave out counting experience (why not some form of abacus?) in order to learn more quickly via measurement is to cut out an essential phase in the development of the number concept: it is to infer the simple from the complex.

Mr. Ives apparently assumes that it is desirable to *speed* what he describes as stages 1 and 2. My experience convinces me that, far from aiming at speed, we should aim at *slowing down* the early stages. Many teachers who have had experience in marking the arithmetic scripts of the 11+ examination and its forerunners — an annual ordeal in some grammar schools — will agree with me that far too much has

been attempted by the candidates. There is plenty of evidence of undue haste in covering the syllabuses: there is no hint of any feeling for style in written work, as the topics are introduced when the candidates are too immature to have developed any sense of style; many a script is simply an indescribable hotch-potch of jottings. The speed with which the subject has been learnt has in fact produced mass mathematical illiteracy.

There is a difficult problem here for the teacher — how to keep the class interested without any boring drill until they are mature enough to advance to a new topic. Special devices are needed, and ordinary text-books do not suggest them. When I told a primary-school teacher that mathematics teachers in grammar schools would like their pupils to come to them without having had any previous instruction in algebra, he protested, 'But what are we to do with them? They've done all the arithmetic.'

To return to the question of varieties of temperament, one may perhaps distinguish those whose natural bias of mind is towards the useful and those who are blessed with the kind of intellectual curiosity which leads them to want to investigate number-relations in the abstract. I think the second type is common among girls. In May, 1953, the *Mathematical Gazette* published an article, *The Approach to Algebra* in which I described how my class of girls (age 11—) were much more successful with sums I described as 'fun with symbols' than with exercises about situations in the world of measurement and buying and selling.

Professor Hardy, in *A Mathematician's Apology* distinguishes between 'Whitehead Mathematics' and 'Hogben Mathematics'. Hogben's *Mathematics for the Million*, in which the author extols 'useful mathematics' was published over twenty years ago. It has had considerable influence on grammar school syllabuses, yet the difficulty and unpopularity of school mathematics is to-day a favourite subject for comment in the Press.

Have not the Hogbenites had their day? Hardy, a mathematician of great distinction, has some pertinent things to say about the applications of mathematics:

'...what is useful above all is technique, and mathematical technique is taught mainly through pure mathematics.'

'...it is what is commonplace and dull that counts for practical life.'

In school we stress the useful; we gloss over or evade the very real difficulty of applying the relationships of pure mathematics to units of measurements, which are all necessarily approximate — though children are often interested in considering such matters; they like to think, for example, that half of one apple added to half of another apple does not make a whole apple. Why not defer teaching applied mathematics until our pupils can accept its difficulties and tackle them honestly? Perhaps then more of us would subscribe to Hardy's opinion 'Nothing else has quite the kick of mathematics.'

¹ The June issue of *The New Era* on *The Beginnings of Number* is still available, price 3/-. from 1 Park Crescent, London W.1.

Lawrence Ives replies:

In introducing some of Piaget's investigations, I noted that the stage 2 child would make intuitively a one to one correspondence of discrete elements but that when the elements composing one of the groups were spread out, or moved closer together, the child, still being dominated by his perception, would state that there were either more, or less, elements in the altered group than in the unaltered group. If the child at this stage is unable to conserve a number because he cannot mentally reverse an alteration to a group (so as to return the elements to their original one to one correspondence) he cannot be said to operationally understand the cardinal value of a number; this means that he does not understand the ordinal value either. Children who counted the elements in each group would still often answer that there were more, or less, elements in the altered group, although counting is characteristic of stage 3 reasoning. It is because counting alone is no criterion of the child's number knowledge or ability that the Cuisenaire or Stern types of apparatus, which standardise the unit involved and join this unit so that the child readily makes a one to one correspondence (with the same base line for the blocks (Cuisenaire), or by placing the blocks in unit boxes (Stern), might be used with advantage with young children. Both types of apparatus involve counting in the early stages: with the Cuisenaire Apparatus the child discovers the cardinal values of the unmarked blocks by placing 'one blocks' by them and counting; the child can also do this with the Stern Apparatus, as well as counting the unit areas which are

divided by saw cuts in the blocks. The counting stage is not, in fact, by-passed, but once the values of the blocks are known, the child begins to learn simple arithmetic with apparatus which clearly structures the relations between numbers. Whether or not the young child will benefit more by also handling relatively unstructured materials before reaching stage 3 is still a matter for investigation.

I do not 'assume that it is desirable to speed progress through stages 1 and 2'. If, however, we teach with Piaget's findings in mind, we may avoid needlessly confusing the child by expecting him to possess understandings which are beyond him; we may more effectively teach the child by giving him experiences with materials so structured as to enable him to attain stage 3 understandings. In such circumstances it may be that the child reaches stage 3 sooner than he would by way of less scientifically based experiences. Miss Churchill, by adapting 'environmental' materials, has shown that this can happen.

Finally, I should like to comment that when structured materials are used, the problem of 'how to keep a class interested without any boring drill until they are mature enough to advance to a new topic' does not occur. Because such materials embody pure number relations of the type Piaget investigated, it becomes plain to the teacher that children using them are at various stages and conceptual levels. Children proceed at their own optimum rate and many will work individually or in small groups — the 'class', as a teaching unit, no longer exists. I agree that 'special devices' are needed and would suggest that perhaps structured materials would fit the bill.

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Book Reviews

The Year Book of Education 1959. Joint Editors: George F. Z. Bereday and Joseph A. Lauwerys (*Evans Bros.* 63/-).

In this new volume of the Year Book, attention is directed to the problems of universities and other institutions of higher learning throughout the world. The modern university not only continues its traditional functions as a community of scholars and a centre for the advancement of knowledge and research, but has also become a source of recruitment for the leading positions of power and influence in a society. With the continuing and large increase in the professional and managerial classes in all industrial countries, the universities come to have more and more sociological significance. They are finding themselves more closely linked with specialised occupational interests, and called upon to examine their place and increase their influence in a world becoming more geared to material production. The social demand for higher education has brought with it many problems; the most crucial are fully discussed in this Year Book, which gives a comprehensive picture of the contemporary situation with the unfortunate omission (through no fault of the editors) of information from the U.S.S.R.

On the one hand new institutions, particularly in relation to scientific and technical studies (for example our Colleges of Advanced Technology), have grown up in Europe and America which are of university standard yet called into being to serve a particular professional and vocational purpose. The relation of such studies to the older concept of liberal, general and humanistic education provides one set of problems. On the other hand, the need for expansion — and sometimes a rapid expansion — in student numbers in all types of institutions brings the problems of optimum size and academic standards, and the need for decisions of policy with regard to planning, administration and control. We have, therefore, in this volume various comparative studies of the adaptation of ancient institutions to modern needs, and of the attempts to provide the new studies appropriate to a scientific age while

preserving the valuable concept of scholarship, the principle of academic freedom and the civilising power of the classical liberal tradition. It is a fascinating theme, and is admirably handled by the editors, who have assembled a wide range of expert contributors, and linked the whole work together by their comprehensive and forward-looking introduction. There is no substitute for this annual Year Book as a continuing source of reference on comparative education, and this number focuses precisely, and with clarity, on its main themes, and gains by being less diffuse than some of its recent predecessors.

The work is in five sections, and the first two deal respectively with the adaptation of university traditions and the present position of professional studies, topics which, as was pointed out above are closely linked. We see the impact of the change in Europe from the ideal of 'knowledge for its own sake' to the demands for applied science and the 'know-how'. New professions are growing in all countries, and, besides technologists, the expanding occupations are in the spheres of administration and management, and in education itself — an unprecedented demand for teachers at all levels has to be met. Dr. Hans studies, with his usual thorough scholarship, the 18th century origins of higher technical education with the rise of the *Grandes Ecoles*, the *Bergakademie*, the *Technischen Hochschulen* and the polytechnics of other countries, all arising outside the older universities and actually in opposition to them. Professor Armitage writes of the civic universities in England, and Professor Vick describes the latest and most experimental of them in North Staffordshire. The contemporary academic scene in the U.S.A. shows the country with the highest proportion of students ever known taking full-time higher education beyond the high school stage. Yet at the same time there is an uncertainty of aim and a conflict of methods. As David Riesman writes in a later chapter, 'Worry over the fate of higher education is perennial in America.' While the challenge of Russia is shaking the system to its roots, the much discussed *Jacob Report* on 'Changing Values in College' seems to show a kind of

lazy and anti-intellectual acceptance of the prevailing social order, and a gap between the more liberal and progressive faculty staffs and the inert or mildly conservative students. This must be an over generalised picture. Yet one can guess that there is a higher morale in these matters, and a more intense sense of purpose in Russian universities.

Section III deals with aspects of administration, and a most lucid description of the organisation and control of universities in the United Kingdom is given by Sir Charles Morris. He defends the existing degree of autonomy and freedom from external control which so suits the British temperament. Dr. Willis Dixon, in dealing with the training colleges for teachers, immediately makes one feel that here there are too many cross-currents of control, and that academic policy cannot be as free as it should be while financial control rests with the bureaucrats, in the shape of local authorities and the Ministry of Education. Mr. Vaizey is excellent on finance, and one is inclined to accept his view that differences of status are related to different methods of finance and control, and that both training colleges and colleges of advanced technology would gain in many ways if financed by a new body of similar type to the University Grants Committee. Articles on the U.S.A., Italy and the Lebanon complete an excellent section.

Section IV on academic freedom takes us more into the realms of social values and professional ethics. The ancient university is the model of the free community or collegium, and it has passed on over the generations the right to decide who should be admitted and who should teach, giving each individual teacher or professor the right to decide the content of what he taught and how he did it. The concept of academic freedom also involves the security and conditions of tenure of the members of staff. There is some danger that the more valuable features of this autonomy may be threatened by the rapid expansion of 'personnel', and the increasing pressure to meet the needs of an age more interested in productivity than in learning. More immediate concern must be felt over the dangers of direct political control which is

shown in the articles from the Argentine and South Africa, or the dangers of commercial and business influence in some of the private institutions of the U.S.A.

The final section concerns relations with other institutions, the most important of which is obviously the link with the secondary schools. There are interesting case studies from Denmark, West Germany, India, New Zealand and the U.S.A. The case study which should interest us most is our own, and this is the missing chapter in this section. In this country the number of pupils staying on in full-time education to the age of 17-18 years has been steadily increasing over the last decade. Nevertheless it has only recently reached the figure of 10% of the age group as against over 90% in several parts of the U.S.A. This is a key figure because it represents the most likely source of recruitment to the universities, colleges of technology or for higher professional qualifications of any kind. The expansion of our higher education is based on the assumption that there are more candidates of the necessary ability who are still lost in the intricacies of our class stratified school system. It seems very likely that there are, since many countries send more students per million of population to the universities than we do. But then the whole question of standards comes up again. We in Britain have been content with the education of an élite, and we have not yet fully faced the arguments for creating new qualifications not so exacting as our university honours schools.

Considered as a whole this number of the Year Book makes a vital contribution to an educational topic of extreme importance. Whether you call it the growth of a meritocracy or not, the more advanced societies are giving rich rewards and prestige to achievement in certain highly skilled occupations. Such achievement in these specialised professions to-day can only come to those who undertake a lengthy and intensive higher education. Success, whether in material production, or in civilised living (and why not in both, or are they incompatible?) will come to those nations who make the best use of the resources of high intelligence which they possess. It is only a little matter of deciding what you want, and the clever man from the C.A.T. will make it for you.

Kenneth Ottaway

Family Influences and Psychosomatic Illness: E. M. Goldberg.
(Tavistock Publications Ltd. 38/-)

The dust cover states that in this study a comparison was made between the family backgrounds of thirty-two young men suffering from duodenal ulcer, and those of thirty-two (drawn at random from the register of a local general practitioner) who did *not* suffer from chronic dyspepsia. This bald statement gives no clue to the fascination and absorbing interest of the book. The detailed case-histories are vivid: the author's style is clear, simple and evocative; and what emerges is a picture of a changing society, affecting and affected by the changing patterns of family life. The investigators, a psychiatrist, a clinical psychologist and Miss Goldberg herself — a psychiatric social worker — set out to determine 'what are the psychological and social factors that may be contributing to the causes of duodenal ulcer, and to its increasing frequency'. Their report is based on psycho-social factors only, and on no others (physiological predisposition, for example).

Statistically, perhaps, nothing very much has been proved, or was expected; an investigation of this sort, with such small numbers involved, cannot, by its nature, rule out such elements as chance or bias, though as the author points out, 'it seems that the only hope of guarding against bias is to be constantly aware of it and to employ certain precautions.' What emerges is the feeling of accuracy, the trueness of the final picture, a feeling which rarely results when endless safeguards (bound to be inadequate where human relationships and personalities are involved) are employed and tend to cancel each other out. After reading this book, so alive, so unpedantic, one is grateful for the author's constant awareness of the tendency to bias, for her real humility and respect for people, but also for her common-sense and sense of values. She states her facts and her figures, and their possible interpretations, but she neither falls over backwards to be 'fair', nor stresses unduly the possible opposites to her conclusions. As a result, she herself can see, and help us to see, the wood through the trees. She looks upon her findings 'as suggestive hypotheses to be tested further by more rigorous procedures' (as does the psychologist in the excellent

Appendix), and suggests that many of the family factors uncovered in the investigation of the ulcer group (DU, as she herself abbreviates), such as maternal dominance and restrictiveness, for example, might in other circumstances (such as different physiological predisposition) have produced 'neuroticism' of one form or another. (Others' experience supports this suggestion.)

It is the similarities rather than the differences between the two groups (those with duodenal ulcers and those without) that intrigue one most. As Miss Goldberg says, the interest lies mainly perhaps in 'the emergence of similar trends in both samples pointing towards common changes in roles and attitudes. Among the most important are the uncertainties and conflicts resulting from the changing roles of men and women.' Adaptability seems to have been less in the DU group. 'The impression was gained that the driving dominance of the DU mothers and their attempts to realise some of their frustrated ambitions through their children might have been less if they had had other outlets for their creative energies and social needs outside the home. Many mothers in the control sample seemed able to combine their maternal housewifely roles quite successfully with work outside the home, which satisfied not merely economic but a variety of social needs. Thus the dogmatic and one-sided interpretation of the new insights into the fundamental importance of the mother-child relationship may prove just as much of a danger to healthy development as does neglect.' Children's Departments, Child Guidance Services and Educationists, might carefully consider this section of the book!

The book was published opportunely. Not only does it provide this glimpse of changing family and personal adaptations in a difficult world; it gives us a pattern to follow when attempting to sort out our data and assess our findings in sociological and psychological surveys, and it provides, at a time when we are most in need of it, an excellent example of what skilled, sympathetic and common-sensical case-work can be. Though this is obviously a by-product of the survey, it may well prove to be the most influential result of it. At a time when expansion of the mental health services is inevitable, when emphasis is on community care where possible rather than hospitalisation, when physical

and psychological medicine are at last coming within hailing distance, and when more and more training is demanded of the social workers who will provide the solid base for these changes, what is needed above all is emphasis on quality rather than mere quantity in the selection of personnel and in the types of training given. The book provides evidence on each page of just this quality. Meeting the families over a period of three years, the author had to be content with very few interviews, but the quality of those interviews, and of the relationship she made with the members of each family, is implicit throughout.

Marriage, parenthood, family life — these are described and discussed, not in the abstract but always in relation to the actual sixty-four families, their feelings, attitudes and actions, as they attempt to solve the problems of surviving, as individuals and as a family unit, in a modern town. 'This investigation provided an opportunity for observing at close range a great variety of marital relationships in a small sample of ordinary people. In view of the current general concern about rising divorce rates, women going out to work, and declining moral standards, it seemed important to look at these relationships dispassionately and to describe them in their variety and complexity.' Miss Goldberg assumes that 'a successful marriage is a dynamic process in which the needs and expectations of the partners can be fulfilled, rather than any fixed state of ideal happiness.' There must be 'ease of communication' (not necessarily through language alone), affection (not excluding hostility, but outweighing it), and the acceptance of complementary roles which are not necessarily the conventional roles of husband and wife but which fulfil each partner's basic emotional needs. One of the criteria of a successful marriage is seen as 'the ability and preparedness of the partners to work through difficulties and tensions arising within the relationship'; another as 'the recognition and positive acceptance of individual differences.' Miss Goldberg adds a suggestion, helpful at a time when we tend to disparage anything which seems alien to our preconceived ideas of 'normal': 'it would seem that if we learned to look at marriage from the point of view of fulfilment of needs, however diverse, and the complementary nature of roles, however unconventional, we might arrive at a more dynamic and

rewarding understanding of the marital relationship. It would then be possible to dispense with many of today's stereotyped and unrealistic notions of what constitutes "marital happiness"; for marital happiness seemed to mean totally different things to different people with different needs and expectations at different periods of their lives.'

The author's criteria for assessing the functioning of families will be useful to all social workers, educationists, psychologists, sociologists. Families were functioning 'well' when they 'engendered ties of affection and co-operative attitudes among their members, particularly in crises when they would "pull together"; when communication between members led to an easy sharing of information and to a resolution of tensions; and when common ideals were shared.' They functioned only 'fairly well' when most of these positive attitudes were present, but when hostilities and tensions were never quite resolved, and therefore interfered with relationships. In this latter category must surely be placed many families who appear to the casual eye to be 'good' or 'well-adjusted'!

I have felt it necessary to quote at some length, as Miss Goldberg writes so well that to paraphrase seems an impertinence. The individuals of her families live on in one's mind — Mrs. Cohen, who wouldn't use a washing-machine because the results were grey, and who attempted to read works of literature, complaining that she couldn't understand them; Mr. Allen, the quiet 'stay-at-home' who made his Council house the local show-place, and liked his gardening and T.V.; Mrs. Brown, who was always 'pressing her family from behind'. These are not statistics (though, unobtrusively, there are plenty of these with which to check the investigators' conclusions), they are life; the characters live as good novelists make them live. Teachers, who so often show appreciation of the family complications in the children's lives, will enjoy particularly this aspect of an excellent book. To it Miss Goldberg brings her humour and common-sense, as well as her varied skills. There is in the book full measure of what she herself calls 'the warm, natural easy-goingness and the elasticity that seem such essential features of the climate in which mental health flourishes best.'

Margaret Myers

They Steal For Love: Anthony Weaver. (Max Parrish 12/6)

'They Steal for Love' makes us more aware than any other book that I have read of the *atmosphere* of a good boarding establishment for maladjusted children. Mr. Weaver gives us the welcoming 'feel' of the house, Lammas, from the moment we smell the hot scones in the kitchen, through the preoccupations, conferences, anxieties of the very different but complementary members of staff, through the complex, often repetitive behaviour of the children, to the conclusions and remaining questions at the end of the book. Mr. Weaver rarely sentimentalises, nor does he give us merely the bare conclusions of research — this was a living, exhausting, rewarding piece of field work, recollected in comparative tranquillity after the project had come to an untimely end. And this is the kind of book that the general public, including teachers in ordinary schools, ought to read, partly because it presents a vivid picture of what happens to children who can't be helped in the ordinary schools, partly because it helps one to realise the short-comings in our society which prevent full use being made of such places as Lammas. Only by understanding the administrative problems which so often vitiate the work of devoted educationists like Mr. Weaver — such as lack of effective machinery and real co-operation between authorities (at local or governmental level) and the staff of the schools — will changes be made. Mr. Weaver describes some of the things which can be done with these children in the right kind of environment with individual therapy, but he rightly stresses through fascinating but too sketchy case-histories, how much of the good work is wasted if the children are sent back too early, often for purely administrative reasons, to homes where the original causative problems still exist. And implicit, rather than explicit, is the crying need for such schools to have properly trained staff, including therapists, and enough of them, if the children are really to be helped rather than merely housed, and if the financial outlay is not to be wasted.

I would question several of Mr. Weaver's generalisations: his easy acceptance, for instance, of the label 'psychopath', whom most of us still

cannot define; or his startling suggestion that the Welfare State might take responsibility for adults 'incapable of looking after their children' (i.e. sterilization). He tends to throw out ideas which do not seem to me to be well enough thought through, or their implications sufficiently considered. For example, he seems to concentrate too much on the possible 'changing' of parents, through education and therapy — a possibility that from time to time appeals to all of us who work with or in such boarding schools — the assumption being that if parents were changed then such and such would result. In fact, very often it is only the child who *can* be helped, and in any case, these and no others are his parents, and he has to try to learn how to live with them, whether their behaviour can be modified or not. Personally, I have never been able to agree with A. S. Neill that there are no problem children, but only problem parents!

Though more parental guidance is obviously necessary, maladjusted children will always be with us, and many will have to be removed from home and treated at a Lammas equivalent; but not as many, I am

convinced, as are recommended for placement at present. It is time that the present child guidance trend be reversed, to come into line with the recent Mental Health Bill in favour of community care rather than hospitalisation: placements for maladjusted children are recommended more frequently than they were ten years ago, except in a few enlightened areas, but the hostels and schools, like the clinics, are rarely adequately staffed. Far better, surely, to staff clinics properly so that greater numbers of children and their parents can be treated at home and fewer placements are called for, and also to staff adequately such boarding schools as *must* be maintained.

One does not get from this book any summary or real assessment of the work done at Lammas, the achievements and the limitations, as I had hoped; nor is there any clear indication of the therapy given to the children by the psychiatrist, which somewhat lessens the impact of the case-histories, though the children become real enough to the reader. But one gets a very real sense of the strain on staff and parents, the maladjusted child's need

at times to express in action his seething emotions, even if the result is aggression and destructiveness (often forgotten by local authorities and even by the staff of such schools), and the teachers' need to understand this. Mr. Weaver does get across the therapy implicit in work, the immense emotional satisfaction to and improvement in a maladjusted child as soon as for example, he achieves mastery in reading. But he also points out that 'where an intelligent child remains maladjusted we may be sure that he is faced by very difficult circumstances indeed', and that — a truth we tend to forget — 'a remarkable number of children who one would think ought to be maladjusted, are not!'

Dr. Agatha Bowley writes the foreword to this record which 'shows the brave attempt to halt this delinquent career' of the Lammas children. She says, and I agree with her, 'this book will help to clear the wool from the eyes of the critics... who are liable to misinterpret and misjudge a venture of this kind. To my mind it (Lammas) has proved a wise expenditure of public money, infinitely worth while.'

Margaret Myers

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Learning and Teaching, A. G. Hughes & E. H. Hughes, (3rd edition) (London: Longmans, Green & Co. 14/-)

This book first appeared in 1937 and became almost a classic in the training of teachers. At a time when McDougall, Nunn, Burt, Isaacs and Thomson were the outstanding figures in educational theory, *Learning and Teaching* offered to young students a readable introduction to their work. It suggested simple experiments and sensible observations. It was practical, balanced and humane in outlook, and probably just about right in quantity and standard of difficulty for the ordinary student in the two-year training college.

In this new (third) edition the authors have attempted to do justice to changes in the educational scene and to a shift of emphasis in psychological thought. Social interaction and group influences are given greater prominence; statements about the constancy of the I.Q. have been reworded. There are a number of new references, new footnotes and several other adjustments as well as an attractive new cover and dust-jacket.

Has the shot in the arm given a new lease of life to this work? Does the book, in fact, offer an introduction to psychology and education in 1959 as it did, more or less, in 1937? Unfortunately the answer must be in the negative. Admittedly its old merits are undiminished and

many readers will welcome a new edition for that reason alone. But to bring the book up to date would have required far more radical changes. As it stands, the mixture of old and new lacks conceptual coherence and is likely to confuse and to perpetuate dated psychological notions among training college students.

H. H. Stern

Owing to circumstances beyond our control it has been necessary to postpone the special Indian number of The New Era.

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THE NEW ERA

IN HOME AND SCHOOL

Note on Contents

If living is a process of accommodating to changing relationships, young people clearly have countless adaptations to make. Every young person is a member of many groups, each claiming loyalty, demanding conformity, bestowing or withholding status and prestige, offering opportunity for success and for failure. If, on balance, membership of these groups is satisfying to individual boys and girls, they adapt to society while, we hope, remaining constructively critical of it; if it is not satisfying, then they become and probably remain outsiders. The anti-social tendencies they develop are a measure of the starvation they have suffered. This is serious enough in the individual. When a number of the starving 'gang up' to form a new group, a menacing situation can result.

This issue of *The New Era* gives effect to the concern, felt in many quarters, that adult society should look to its reception of the 'young entry.' What can be done to ensure that boys and girls receive experiences that lead not to overwhelming frustration but to fulfilment? To acceptance, not to rejection? Professor Tibble, aware that society reflects 'contradictory or opposed attitudes', largely unresolved, seeks a form of school education which will meet this condition. Adjustment, in the biological sense, is his theme. 'What we might call normal adjustment means coping with situations in which one has to choose among alternatives and decide for oneself and not simply follow the prescription of authority. We should consider how to make this kind of education operative progressively as the child grows older, and certainly much more so in the secondary stages than is at present common.' This does not mean the abdication of the teacher, nor the abandonment of the pupil to the resolution of conflicts beyond his powers.

Mr. B. H. Nixon describes an experiment in which a work group of four was found to yield the optimum results in terms both of co-operation and of learning, and asks for a more practical approach to education for the less academic as an extension of the school at sixteen and seventeen years old. The challenge 'is not to the school system as such, but rather to the larger system of which it forms a part. As matters stand, a part of the total educational process is missing, resulting in an unbalanced whole.'

In its work so far on problems of adolescence, the E.N.E.F. Working Party has concentrated mainly on communication and the establishment of trust between adults and young people. Aspects of this are reflected in the interim report which forms the third article in this number. It urges appropriate action within the secondary schools, where adolescents may be helped before their problems become too big for them. The tribute to Miss Essinger by Professor Norman Bentwich reminds us of our debt to her, and to people like her who have the vision to put into practice new concepts of secondary education likely to lead to the harmonious development of the rising generation. This gives hope that the concepts outlined in this number will not go unheeded.

J. B. A.

CONFERENCE STORY

This illustrated report on the Utrecht Conference Survey will be ready in November. Price 5/6 post paid. Orders to N.E.F. 1 Park Crescent, London W.1.

The Concept of Adjustment

J. W. Tibble, Professor of Education, University of Leicester

ORIGINALLY the term adjustment had a legal flavour, referring to the harmonising of interests. It was taken over into mechanics and is of course still used in this setting as when we talk of using an adjustable spanner, or adjusting a carburettor. Then it was taken over by biologists and became one of the key concepts in connection with the theory of evolution — the adjustment or adaptation of plants and animals to environment. And from there it passed to psychology. It is well to remind ourselves of this history of the term, because it is the biological context which is most relevant to us as educators. Yet there is a tendency for the term to slip back into its more mechanical setting so that we think of it as the adjusting of more or less fixed, predetermined parts or entities to each other. Something of this seems to me to lie behind the practices of selection, typing, and streaming which have become prevalent in educational organisation in the present century. On the one hand we have children classified in various ways, I.Q. 125, grammar school type, B stream, reading age 13 and so on: and on the other we have kinds of schools or streams within schools, specific kinds of fixed educational programmes linked in a sort of conveyor belt system. The underlying motive seems to be to find the right fit of the one to the other so that the machine can work smoothly. Failure is seen in terms of misfit. When I read the literature concerning 11+ or the later G.C.E., I sometimes fancy I have strayed into another world and am reading about motor cars. In that world, the selection of the right model for a given purpose and purse, the tooling of parts to fit precisely, the very high order expected in predictions about future performance are certainly in place. But should we think of children in terms of racing, de luxe or popular (i.e. secondary modern) models, of acceleration and retardation, of ratings and miles per gallon. The process of adjustment in its biological setting was well described by

Samuel Butler in *The Way of All Flesh*.

'All our lives long, every day and every hour, we are engaging in the process of accommodating our changed and unchanged selves to changed and unchanged surroundings; living in fact, is nothing else than this process of accommodation; when we fail in it a little we are stupid, when we fail flagrantly we are mad, when we suspend it temporarily we sleep, when we give up the attempt altogether we die. In quiet uneventful lives the changes internal and external are so small that there is little or no strain in the process of fusion and accommodation; in other lives there is great strain, but there is also great fusing and accommodating power. A life will be successful or not, according as the power of accommodation is equal or unequal to the strain of fusing and adjusting internal and external changes.'

We can see that the concept of adjustment in its biological and psychological setting is not a simple one and that we must grasp it in all its complexity if we are not to run the risk of over-simplification and distortion.

1. The complexity is inherent in both of the terms of the equation, x adjusts to y . X we may take to be the individual organism, a child, for example, and y the physical and social environment in which it functions. Both are complex in the sense of being intricate organisations of inter-related items. We have become well aware in recent years of the complexity of social structures, even of the simpler ones such as primitive societies and of how the different items within them, such as child training customs or food habits or religious beliefs or marriage customs can only be understood in their relationship to each other within the whole. In the case of our own society there is the further complication of the great variety of sub-groups within it — national, regional, occupational, class, and voluntary associations, each with their prescriptions of status and rôle for the individual who is a member of them. There is not only the problem of adjusting to

a great many of these simultaneously, but also the problem of moving from one area or grade to another as when an individual changes his region, his social class, his occupation, his religion or his hobbies. The problem of social mobility and its bearings on education is one to which attention is now being given. Clearly we need to be aware that a child, say, of working-class family who is selected for grammar school (mainly on grounds of intelligence and attainment in basic skills) has to adjust not only to a new school but by implication to the norms of the middle classes while continuing to live in its working class home. He may be involved in changes of speech and dress, deportment and manners, incentives and attitudes, may have to face an acute conflict of loyalties. In any case as a child enters the secondary stage he will become aware of the very wide range of norms of behaviour and attitude which our society compasses on the adult level. Over-simplifying somewhat, we may say that a child growing up in a primitive society as yet unmodified by Western civilisation will have fairly clear models of behaviour, attitude, and belief put before it by the society for each stage of its development. Adjustment may thus be seen as a process of accommodating individual idiosyncrasies to these expectations, difficult perhaps for some few individuals with special needs, but relatively easy for most. There may well be stresses and strains and contradictions and problems in the pattern of such a society but there will also be fairly clear directions as to how the individual may accommodate to these. The special problem in our own case is that the contradictory or opposed attitudes with regard to sex or aggression, or the different attitudes to work and rewards, are left largely unresolved by the society at large, and the growing child becomes aware of the whole range between wide extremes as in some sense sanctioned by the society. A subsidiary problem here is the possible discrepancy between lip service and practice, what parents say and what they do, assembly or speech day precepts and everyday practice, or on the large scale the basic principles of Christianity and the actualities of international power politics. Perhaps it is not

correct to say that our society gives no guidance as to how the individual should adjust to this wide range of possibilities: what it does do is to say that it is up to the individual to make his own adjustments. It is a feature of our society to expose the individual to a wide range of choices and it is a corollary of this that the education provided by such a society should have education for this purpose as one of its main aims. That it is a difficult goal we can well agree and the temptation to seek a short cut, seen either on the large scale in the modern totalitarian states or on the smaller scale in schools within the democratic west run on authoritarian lines, is all too evident. Indeed, I can think of no more important aspect of our subject than this: if we are faithful to the basic principles of western civilisation, adjustment, what we might call normal adjustment, means coping with situations in which one has to choose among alternatives and decide for oneself and not simply follow the prescription of authority. We should consider how to make this kind of education operate progressively as the child grows older, and certainly much more so in the secondary stages than is at present common. Here we may say we tend to be unnecessarily authoritative academically. Most grammar school class teaching involves being told what to do by the teacher, not learning and thinking for oneself but assimilating and regurgitating the *right* authorities — an up-to-date specialist might well call them the *wrong* authorities. While on the other side, for example, social and sex education, the school may well be silent over matters of considerable moment and anxiety to the youth.

All this has been concerned with the problems of adjustment to the physical and social complexity of the modern environment.

2. Both the terms of our equation (I shall be speaking of the *x* term later) are complex in another sense, that they are not static structures, however complicated, but dynamic and in process of change. The subject of social change is also one to which much attention is now turning. The ethnologists, perhaps because of the conditions in which they must work, have tended perhaps to overstress the stability and coherence even of primitive societies. Some,

no doubt, and including our own society in some earlier stages, are relatively stable over fairly long periods of time, and the rate of change is slight from one generation to the next. But the important point for us is that our modern society has accelerated the rate of change enormously both within itself and by its impact on more primitive societies all over the world. Fascinating work is being done, and much more remains to be done, on the tensions and oppositions which arise when the varied social groups of Africa or Asia have the problem of adjusting to the impact of Western civilisation. Godfrey and Monica Wilson (*Analysis of Social Change*) distinguish between 'ordinary' opposition or tension occurring in well integrated societies and the 'radical' opposition within a society in a state of social disequilibrium. The former presents problems to the individual who has to adjust to conflicting demands, but they are not insoluble problems — the society provides possibilities of accommodation, e.g. the problem of a Pondo woman in meeting the claims of her husband's people or, with us, maybe the problem for a woman of having a career and a marriage. 'Radical' opposition is different. It is inconsistent with itself. It is the opposition of law and law, logic and logic, convention and convention.' (Ian Hogbin. *Social Change*, p. 31). The Nyakyusa, for example, have a tradition of entertaining lavishly which involved having several wives to provide the food and drink. Many Nyakyusa today are converts to Christianity and therefore monogamous. Not to be hospitable is to lose respect and run the risk of being bewitched, but a convert who insisted on being a polygamist would lose face with his fellow Christians and would further risk hell fire. Such a man is at war with himself.

'Ordinary opposition can be resolved by, for instance, changing the particular partner in a relation. But in radical opposition the partners are supported by rival systems. The behaviour of each, from the standpoint of the other, is illegal, illogical, and unconventional. Such a state of affairs the Wilsons call *maladjustment*' (Hogbin. p. 32).

I want to return to this when I consider x, the other term of the equation, but before

doing so it is worth pursuing this sociological part of the enquiry a bit further. There has been, as I indicated before, some criticism of many anthropologists' attitude to social change. E. R. Leach, for example, agrees that the concept of equilibrium is a necessary one but thinks that they go wrong in assuming also that the equilibrium is stable. 'The confusion between the concepts of equilibrium and stability is so deep-rooted in anthropological literature that any use of either of these terms is liable to lead to ambiguity. They are of course not the same thing.' (E. R. Leach. *Political Systems of Highland Burma*, p. 7). He goes on to point out that what the anthropologist is describing is a model of a social reality and the different parts of the model necessarily form a coherent whole, but this does not imply that the social reality itself forms a coherent whole; it is full of inconsistencies and it is precisely these which can provide us with an understanding of social change. 'Every individual of a society, each in his own interest, endeavours to exploit the situation as he perceives it and in so doing the collectivity of individuals alters the structure of society itself.' (Leach, p. 8).

The distinction between equilibrium or balance and stability is an important one, not only for the sociologist concerned with social change but equally for our understanding of the individual adjusting to such changes, as I hope to show later. Meanwhile, there is no doubt that serious problems arise from the acceleration of the rate of change in our own society and from the fact that it is differential; it affects some institutions more than others and leads to time lags and dislocations. I have only time to list some of those which bear on the education of children.

(a) There have been changes in the nature of the home in which the child gains his early experience of life. From a production centre in which he would observe at first hand most of the basic processes needed for life it has become more of a service station into which things come ready made and processed.

(b) Instead of growing up as one member of a large family, a vertical group of people of different ages, a class, the child with us

normally has only a small family group, — e.g. parents and two children, and the ties between them are more intense. Perhaps the emphasis in modern psychology on all the problems that arise from the nature of this parent-child relationship is a reflection of this change. But when he goes to school, especially in urban conditions but increasingly so in the country too, he has experience mainly in a quite different kind of group — a horizontal group of his age peers and maybe, if it is streamed, of those most like himself in intelligence and aptitude and possibly also of the same sex. Dare we criticise the Teddy Boy or Rock'n Roll phenomenon when we do so much to encourage it?

(c) There have been marked changes between Victorian times and to-day in sex rôles and the relations between the sexes, in the nature of a levelling up and equalising of opportunities open to men and women. Yet we continue to emphasise sex differences in all sorts of ways — not playing them down as some societies do. We regard little boys and little girls as fundamentally different creatures — is this an example of child training lagging behind changes made in other institutions? However that may be, the possibilities of 'radical' opposition and confusion as to sex rôles in our society are evident enough.

(d) There have been marked changes too within the last fifty years in our evaluation of the age groups and in the relations between them. From a society in which, rather like the traditional Chinese, the older you are the better, the more prestige you gain, the more you are valued, we have become a society near the other extreme — the younger the better. Instead of younger people trying to look old, older people now try to look and stay young. We can talk about a cult of youth. Childhood and youth have become periods in their own right and the subject of much study. Parents and teachers feel it as an obligation to 'understand' children. All this brings the age groups closer together but leads also to all sorts of problems and confusions because the differences between them are more masked. The most recent swing of the pendulum indeed calls for a greater recognition of these differences of

rôle and a clearer delineation of authority by the adult — without, one hopes, going back to the Victorian extreme. There may also be class differences in this field. What it means is that a handful of families or schools, all contemporary, may illustrate the whole range from near-Victorian through ultra-progressive to neo-authoritarian.

3. If I may summarise now the concept of adjustment which emerges from these sociological considerations, we must think of it as a process continually going on, not as a state to be achieved. Both individual and environment are in constant process of change — and adjustment as a state can only be momentary or short term. If we think of it in terms of a sort of balance or equilibrium among the various items, internal and external, it is the balance involved in riding a bicycle in a stream of traffic — one remains balanced only by keeping moving and constant correcting by appropriate movements the tendencies toward disbalance. On this showing we might well ask, what then becomes of the concept of maladjustment? Is it not indeed necessarily there, normally there, as part of the process of adjustment? Aren't we all maladjusted in this sense? And to turn the argument round, suppose there were a state of adjustment in the sense of a permanent fit of the individual within himself and in his environment — a perfect harmony — would we approve of it? The well adjusted creatures in this sense in the evolutionary series are either extinct like the giant saurians or have remained unchanged for millions of years. As Dean Inge once said, 'In evolution nothing succeeds like failure!' An element of discontent with the *status quo* is certainly necessary for the achievement of anything new in science, the arts or social and political life. And as Alex Comfort has said in *Authority & Delinquency* 'The psychiatry which identifies all discontent with society as a manifestation of ill-health, calling for "readjustment" denies its own vocation.' (p. 88). Some of the most productive developments in modern science have begun as violent departures from commonsense, logic and what might be called sane thinking. Non-euclidean geometrics, Cayley's algebra of matrices and symbolic logic are examples. With all this in

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mind, can we give some clearer and stricter meaning to the term maladjustment — or would it perhaps be better to discard it altogether and speak perhaps of normal and abnormal adjustment? For clearly a neurosis is as much an adjustment, an attempt on the part of the individual organism to cope with a problem, as the employment of a conventional reaction. The neurotic individual may indeed be described as over-sensitive, that is attending to aspects in the self or the environment which the second conventional responder is ignoring. I recall once going into an Infants' school to see the Head, and she was busy with a group of three boys. She introduced them to me. A came up and shook hands nicely. B hung back bashfully and swayed from side to side. C tried to kick my shins. How could one label these reactions in five year olds? The point is, they were not only different children at different stages in their primary adjustment: the environment, though apparently the same, was different for each of them because they were selecting different aspects of it for attention.

4. The individual, then, within whom adjustment takes place is as complex an entity as the environment outside him; and adjustment must be seen as much as a process of relating some internal items to others as of relating the internal to the external. Indeed, my last point was that 'external' is synonymous with 'non-effective' for a given individual: once he attends to, reacts to some aspect of a total environment he *internalises* that aspect. We are now considering adjustment then as the process of relating to each other all the items within the pattern of the individual self. I use the term pattern advisedly and recall what we said about the patterns the sociologist or ethnologist sees in a society: they are abstractions, models, which help us to explain what we see: they are *not* the social reality itself. The same is true of the psychologists' models which may help us to understand individual behaviour: we must not mistake them for realities. Now many modern psychologists and psychiatrists distinguish two main stages in the process of adjustment. The infant's instinctual development and his relations with his early environment combine to produce his *primary adjust-*

ment, from which his basic personality structure results — his power of adaptation, *how* he will respond to the situations of later life, his life style as Adler called it, the shape and flavour of his responses. The actual forms of the responses are decided mainly by a *secondary adjustment* process which goes on from about the fifth year until the end of life. It is assumed that the main features of secondary adaptability are fixed more or less for life in the primary stage — at any rate only very drastic changes or procedures like deep psychotherapy can affect the main lines of the pattern. This means, as Hebb (*Organisation of Behaviour*) points out, that early learning is different in quality and kind from later learning: what is learned then first conditions what follows later in a decisive way. This incidentally links up with some recent biological research, e.g. Lorenz's work on the 'imprinting' effect of a young animal's early experience — one has only to think of the very different 'basic personality traits of a pet lamb compared with one brought up in a flock to get the point of this. Given this, it seems plausible to assume that if anything is missed out of the earlier primary stage or any serious misfitting or dislocation takes place there, it will be reflected throughout life in some aspects of the secondary adjustment process — some things will be found especially difficult, to some things the individual will remain as hyper-sensitive and 'defenceless' as an infant — except for the special — abnormal? — defensive mechanisms he has developed in an effort to cope. All this will be familiar to you. Can we go further and describe or classify the probable 'first causes' of the later maladjustment — or abnormal adjustment. Recent work by Dr. John Bowlby, for example, following earlier cues and assumptions, has pointed to lacks or dislocations in the mother-child relationship as the most likely of such causes. Such rupture experiences may be classified according to whether separation from the mother occurs *before* or *after* a stable and secure dependency situation has been established; and then again according to whether the separation is complete, as when there is no subsequent opportunity to form a stable relationship with any one mother figure,

or temporary as where a subsequent relationship is formed with the mother or a substitute mother. As Dr. Halmos¹ points out, 'the significance of the definition of rupture experiences does not lie in its use as a diagnostic tool for the assessment of individuals, but as a yardstick of preventive action both in individual life and in institutional planning... With the aid of this inventory we can not only decide that certain kinds of individual behaviour are unserviceable but also that certain kinds of cultures or certain specific cultural traits are unserviceable.'

This I find a most serviceable suggestion. We might ask, for example, how many of the maladjusted children we have to deal with are referred for special treatment early enough. Or again how many who might benefit from some kind of special treatment do not get it at all, as things are? We recognise clearly enough today that backwardness in basic skills and behaviour disorders are cumulative if no special steps are taken to remedy them at the point where the problems first appear. What all this points to is the urgent need for a much larger provision of facilities both on the preventive and remedial levels, and this involves, as I see it, not only more special schools and clinics, but also more provision within all schools both for diagnosis and treatment. We need, I should say, in all schools some people to bridge the gap between the class teacher and the clinic and we need facilities for making much closer links between home and school. With all this I am sure you will agree. And if objection is made on grounds of expense one might point to the high wastage figure which results from our present lack of these facilities.

And now I want to make a link between the two halves of this account. One might say that the features of modern society that I referred to earlier make it probable that the individual will be faced with rupture experiences on the secondary level whatever may have been his experiences on the primary level. In a primitive society, and in our own at an earlier stage, we might say that the parent's rôle is taken over

¹ *Towards a Measure of Man*. Paul Halmos, in which the case for a serviceable disbalance' is fully and cogently set out.

and continued by the whole society throughout the individual's lifetime. There is, of course, ambivalence in the individual's attitudes to his society but the problems so posed can be worked out within the structure of the society in most cases — just as, in the primary relationship with the mother, if it is a satisfactory and stable relationship, the child can come to terms with its negative feelings. But our large scale, complex and impersonalised society does not function in this way as a parent substitute. The sociologists talk of the alienation and anomie which results from this lack of warm parental guidance by the society at large, this thrusting out of the individual to make his own choices in matters ranging from choice of occupation and leisure to deciding what is the purpose of life. We are familiar with this theme in the work of Horney and Fromm and Riesman. Durkheim, who was one of the first to deal with this theme in the modern setting, thought that man could only be saved from this anomie by

being integrated again into a closed society — and we might see some of the modern authoritarian states as attempts along this line. And if we do not think that solution feasible or desirable, the only alternative, it seems to me, is to educate people more effectively than at present to cope with the responsibilities of the highly developed individualism and autonomy which our society implies. We might say indeed that maladjustment in some sense, secondary maladjustment at any rate, is a normal condition of modern man. If it is the source of our special problems as a society, it is also the reason why it has made such striking advances in so many fields of human endeavour, potentially enriched human capacity, proliferated cultural mutations on a large scale. It is our special task as educators to try to ensure that the maladjustments are as far as possible made serviceable. Metaphorically as well as literally we must educate our children to ride their bicycles safely in a stream of traffic.

The ENEF working party on two-way Communication and Trust between Adults and Adolescents

Luther Kenworthy, Lecturer in Education, Furzedown College.

AT THE BEGINNING of 1958 the E.N.E.F. decided that there was an urgent need to reconsider the problems of adolescents. The unfortunate results of lack of understanding were obvious in many secondary schools, as well as in homes, offices and workshops, and in social life generally.

The first step was to get together about thirty people, members of the E.N.E.F. and others who might be able to help, representing schools, teacher-training organisations, the Youth Service and further education. This group met for four days at an Easter Conference in April 1958, and discussed the kinds of help and advice adolescents seemed most in need of receiving, the reasons why it was so often not given, and various ways in which something more effective might be done. It was recognised that adults were often as responsible as adolescents for difficulties that arose between them. Adolescents were not always wrong, nor adults

always right. The study of adolescent problems should therefore include the study of Adult problems in dealing with them.

The second meeting of the working party, in September, 1958, discussed practical ways of fostering co-operative attitudes between adolescents and adults, and of getting fresh light on the problems that had been raised at the first meeting. The relationships between the immediate need for more effective remedial action and the need for more information and insight became clearly evident during the second and third meetings of the group. The first arises out of the urgent plight of adolescents in our society. The second arises out of the lack of agreement about what needs to be done and the futility of so much that is done.

These discussions also revealed how much was already being done by most members of the group. The next step, therefore, was to ask them to be prepared to report to the group on

what they were doing, so that we might better be able to see how this work could be integrated and developed, and the result made available to others.

The first of these reports were made to the third meeting of the working party on January, 10th, 1959. They were presented by the Chairman of the group, Dr. James Hemming, by the Principal and one of the Education Lecturers of a Teacher Training College, by the Headmasters of a Grammar School and of a Secondary Modern School, and by the Heads of two Further Education Centres.

Dr. James Hemming began by remarking on the evidence of a serious deterioration in the social relations and behaviour of adolescents. During recent years there have been progressive increases in adolescent drinking, smoking, drug-taking, illegitimacy, criminal abortions and attempted suicides. There have been many more crimes of violence against people and property, and reports in the press of several outbreaks of mass adolescent hooliganism. The movement of the post war bulge in the secondary schools would tend to make things worse rather than better. Youth clubs had failed to appeal to the young people who most needed help, and as an effective social instrument, they were becoming more and more inept. There was an obvious failure to understand and to provide for adolescents, and an urgent need, recognised by Professor Elvin in his presidential address to the E.N.E.F., for a special effort of enquiry in this field. Any satisfactory solution of these problems must be such as would appeal both to adults and adolescents alike.

What did adolescents themselves think their problems were? About what things would they like to have adult advice?

The problem column of a popular girls' magazine provided some of the answers to these questions. Girls from ten to seventeen found in it an opportunity to seek help from a friendly anonymous adult. A sample of over 3000 letters, covering two years between 1952 and '54, showed that there was little regional difference in the pattern of problems found within the British Isles. Seasonal differences, however, were clearly marked, and the falling off in certain problems during the lighter sum-

mer months suggested less friction with parents about boy friends, staying out late, and so on.

Friendship problems appeared in 36 % of the letters. A sense of personal inadequacy (in appearance, in behaviour, and in habits such as nail biting, thumb-sucking and fear of the dark) appeared in 31 % of the letters, and difficulties in the home in 20 %. Relatively few letters (about 12 %) asked for help with problems connected with school work and relationships with teachers, but, if friendship and personal problems arising at school were added to the other school problems, then the total of school-based problems exceeded the number of problems arising at home.

More than 16 % of the letters indicated social isolation, and over 13 % showed confusion over social norms. The motive for writing was by no means always ego-centric or selfish. Some girls were more concerned about the problems of others than about their own, and desperately anxious to know how to help. Many showed a sense of guilt and unworthiness, and a desire to know how to overcome weaknesses that hindered them from becoming the sort of person they wanted to be.

Only limited help could be given in the replies, but at least it was possible to try to give confidence and support, to ease the sense of guilt and to encourage a more hopeful and robust attitude towards life difficulties. In some cases the mere opportunity to write to a sympathetic adult seemed to provide a means of relief. Above all, the letters revealed how many adolescent girls were conscious of their need for advice and support, and how often the adults available to the girls failed to meet their need.

Miss Catherine Fletcher spoke about the special problems of girls training to be teachers. Many of them go out into schools to face the difficulties of other adolescents before they have had sufficient opportunity to cope with their own. There are three areas in which they particularly stand in need of sound counselling: in their attitudes towards authority, in their attitudes towards sex, and in their attitudes towards religion and values.

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crudity, especially in the attitude of some of the men students.

In religion the change has been towards non-commitment. Home influences that formerly promoted unquestioning acceptance of certain fundamental beliefs are disappearing. There is a tremendous interest in religion, among the uncommitted as well as among the more dogmatic students, and a certain trend away from traditional religious beliefs.

This last point was illustrated by reading from a report on a students' discussion group. A number of first years had been asked to divide themselves into small groups to discuss 'What is the meaning of life for me?' The discussion occupied two periods of forty-five minutes, and reports were presented by each group. The evidence these provided was admittedly very limited, but interesting and suggestive.

The immaturity of the students' thinking and the general sense of not knowing where they were going was reflected in the inadequacy of the reporting. This uncertainty did not, on the whole, appear to cause them much anxiety. Some said they would be quite happy making other people happy. Quite a number of students expressed this thought. One student said that going to church helped her to get her values straight, and so to be less irritable and impatient with others. A few inclined to the view that people mattered more than religious ideas, and one person said that no amount of philosophy was equal to one good act. Another student thought life was what you made it and so was its meaning.

Whatever their limitations, these students were ready to question and to explore: perhaps more than we were. This in itself presented us with a greater opportunity, as well as a greater challenge, than ever before. The fields were 'white unto harvest', if only the labourers could be found.

any experience of freedom and responsibility. Although most of them are eager to do well, it is not easy for them to adjust to college tutors who do not wish to accept the authoritarian role they are used to in their teachers and parents. Nor is it easy for them to act wisely in a student atmosphere which tends to encourage them to challenge everything indiscriminately.

In sex relations there have been two noticeable changes. In these days there is far greater anxiety than in the past to get a boy, and consequently to go to dances and to acquire sophistication as rapidly as possible. There is also a decline in the sense of personal responsibility in sex relations and an increase in

How do we find out about the individual needs and attitudes of boys in a large institution such as a modern comprehensive school? Mr. Raymond King believed that a great deal depended upon organisation. Communication would not take place unless there was a time

and a place for it. At his school they tried to do this in four ways.

First there was the organisation of the forms. The time-table for each form provided for up to three discussion periods per week with its own form master. 'Modern' forms had more, to help them to develop a sense of direction and purpose. They were organised by their own elected leaders and vice-leaders. Topics included discipline and organisation within the school as well as problems of general interest. There were special 'steering' sessions at which boys and master discussed the content of the work of the form, where they were going, and why. Discussions were also encouraged as a method of working generally, and the whole of the Sixth had weekly discussions in connection with broadcast programmes of *Sixth Form Talks* and *Religion and Philosophy* as well as a special course on *Science and Civilisation*.

Most important was the tutorial 'family'. Each boy joined such a family on reaching the upper school, and remained in it until he left, so that every 'family' included boys from all the age-groups. The tutor was expected to be each boy's guide, philosopher and friend at court, mediating between him and the specialists who taught him. He could be consulted at any time, both by the boys or by any colleague wishing to discuss a member of his 'family'. Tutorials at homes provided opportunities for meeting parents.

The tutorial family also had a social function. Each morning it met together in the tutor's room, and each week it met for half-an-hour for an extended tutorial. There was also a tutorial 'audit' or 'progress report' every third week. As in the form-meetings, there was plenty of free discussion about problems that arose both in and out of school.

Voluntary societies provided a third opportunity for the communication of ideas, including those concerned with discussion about religion and morals.

Fourthly, there was a more recent experiment. Weekly meetings had been arranged between boys in their last year at school, particularly those leaving modern and technical forms, and a visiting social psychologist, Richard Hauser. The purpose was to prepare

boys for their change in status on leaving school, and to stimulate social awareness and sympathy with a view to action within the community. It was felt that the boys needed to be helped to realise that there were active roles within the community which they could fill and valuable services to perform. The method was to stimulate discussion of simple psychological and sociological problems relating to themselves and their own communities. The leader's role in this was not to try to form opinion, but to create an atmosphere in which opinion would be formed, and to act as a point of reference for fact. A few members of staff had attended some of these meetings, and had met with the leader afterwards to discuss what he was trying to do, and how he was trying to do it.

In all these ways boys were sorting out their own problems with the advice of friendly and trusted adults. For the staff it furnished the means of discovering the real feelings of the boys about the life and work of the school; and through their own discussions at staff meetings and conference finding ways of meeting the boys' needs more adequately.

How far can English lessons provide opportunities for fostering personal development and growth of human relations?

This was the theme of Miss Muriel Kay's investigation during 1955-56 with the Fifth and Sixth Forms of a girls' grammar school. As their teacher she sought to enable the girls to enrich their own experience and to enter into broader and deeper relations with others. As investigator she aimed at recording and analysing their responses, in their written work and in over a hundred meetings with them, using techniques similar to those described by Robert Bales in *Interaction Process Analysis*.

Within the limits set by the examination syllabus, the choice of texts was determined by the tastes, interests and abilities of the girls. In studying them, the emphasis was on their meaning and message rather than on their history or literary criticism. This directed attention to character and motive, to the girls' own subjective responses and to conversation of general interest arising out of them. Similarly

themes for written work were closely related to the girls themselves. Titles included 'Myself', 'People', 'The Person I would most like to be, and the person I would most like to meet', and 'If I had three wishes'.

As the teacher she adopted a receptive role, interpreting, providing factual information, and expressing support and solidarity. Suggestions for action and enquiry might come from her, but the initiation of topics came from the girls themselves.

This approach provided many opportunities for expressing emotion, discussing personal difficulties, developing self-awareness and insight into adolescent psychology, and for exploring political, philosophical and religious ideas.

The analysis of the essays on 'Myself' showed that there were seven aspects of experience which were of primary concern to the girls: home and family, physical characteristics and appearance, school, hobbies, friendships, future careers, and learning to understand themselves. Humour, sympathy, and encouraging attitude, and a ready acceptance of their friends were the qualities they admired most in parents. Few of them were on good terms with their younger brothers, the result, perhaps, of sex discrimination in home and community, and of premature maternal responsibility for younger members of the family. They were opposed to school uniforms, evaluating dress in terms of comfort, personality and adult status. Very sensitive to the standards of others, they were over-self-critical, and found much more to blame in themselves than to admire. These self-assessments were conditional responses rather than objective estimates, and showed how difficult it was for many of the girls to understand themselves.

The development of the girls' thinking in connection with their set books was illustrated by a comparative analysis of their first and last discussions. Apart from the difference in the number of topics — about three on the first occasion and several times that number on the last — there was a difference in difficulty and depth. Typical of the first discussion was the theme of different individual responses to such universal experiences as childhood and adoles-

cence. The themes in the final session included the difference between sentiment and sentimentality, between sympathy and self-identification with others, and between education and propaganda.

The steady increase in the number of interactions within the group from about a thousand at the beginning to four thousand at the final meeting was evidence of the girls' social development. There had been a considerable gain in confidence, and although there had at first been a fair amount of negative interaction, the consequence of this opportunity for expressed aggression had eventually been a growth of security and a decrease in anxiety, producing in the end a much more positive attitude towards each other.

Mr. Mackley also spoke about ways in which the life and work of the secondary school could be better adapted to meet vital adolescent needs. He, too, talked about greater receptivity on the part of teachers and about more opportunities for initiative from pupils. Teachers should recognise their pupils' worthwhile aspirations, and help them to hold them.

Adolescents needed to be allowed to be honest about themselves, to speak their minds openly, talk freely, and let off steam, to air their doubts, their fears and their hopes. They had abundant physical energy to get rid of. They needed to develop a sense of competence and skill, and to find room to expand in the rich romantic life of the imagination. They needed to mix with the opposite sex, to find affection and companionship, and to count for something in the community. They needed to have a say in the direction of their own lives and of the life of the school: for talking is worse than useless if 'you ain't got no choice anyway'. They needed to feel that they were preparing themselves for the life *they* wanted to live and the job *they* wanted to do.

The teacher's job was to ensure for every pupil that pleasurable excitement of success which aroused the desire to go further. Those who experienced only failure and saw prizes and approval always going to others would either become apathetic or, if they had any initiative, would persuade themselves that the

approval goals were really irrelevant and devise their own 'mucking-about' activities more relevant to their needs. On the other hand, when all enjoyed appreciation and success, then there developed willingness to respect the achievements of others and to recognise one's own limitations more realistically.

The attitude of the staff was no less important than school and classroom organisation in creating the conditions under which these things could happen. Teachers, too, must be able to feel secure, free to reveal themselves, and even at times to put themselves in their pupils' power. When conflict arose it was sometimes possible to allow the pupils to win without sacrificing their teacher's honour, and such experience enabled them to accept more readily their own occasional defeat.

Opportunity for the exercise of responsibility and initiative could be provided in many ways that bore, directly or indirectly, on the pupils' work in school. The election of their own officers and a real stake in school government stimulated an interest in policy-making and democratic political practices which tied up with discussions on history and current affairs when topics were chosen to match their own experiences. Skills acquired in other subjects could be used in responsible jobs in and around the school, including a good deal of routine office work. Pupils could make their own suggestions about new books for the school library, and it had been found that these books were always well used.

Especially in their last year at school pupils

might have a bigger say in the construction of their own time-tables. Those wishing to make changes in the general pattern did so by negotiating directly with the staff concerned. They usually wanted more time for the basic subjects they had previously avoided. The majority seemed to be satisfied with the time-table planned by the staff. Sometimes a pupil could benefit by not being expected to keep to any particular time-table at all for a while. Drifting around the school, watching others at work, doing an odd job here or there, they frequently found their own way into something more useful and better suited to their aptitudes and interests than when directed by their teachers.

One of the most prized privileges in his own school was that of being accepted as a 'freeman'. Freed from many of the usual restrictions of school, freemen must affirm their acceptance of corresponding responsibilities, and must create their own discipline. Many of the pupils acquired this status. Their responsibilities were well within any pupil's capacity; but the freedom of the school was only for those who earned it.

Mr. G. Jordan and Miss E. Fisher emphasised the need for the same 'adolescent-centred' approach out of school as in it. Looking at the adolescent as they saw him in further education, they heard the reactions of the adolescent to school and teachers as well as to life.

It was a task of further education and the youth movement to preserve interests and aptitudes gained at school and to discover others and help the adolescent to develop. To do this it was necessary to find a point of contact and interest them.

Girls were particularly interested in things personal to themselves. A course in wedding etiquette had been very popular recently in the West Riding. Such a course, to be effective needed a frank and free approach on both sides. Unfortunately as soon as a course like this appeared to touch certain moral issues parents and other adults could be very prickly. To avoid offending such adults, an indirect approach to sexual behaviour was necessary, and elementary psychology and information

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School of Integrative Social Research

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November 20	Basic Symbols: Animals
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December 4	Garfield-Howe Guitar Group

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about the social problems of primitive communities had aroused great interest. When the young people on the course had realised that there were rigid canons of sexual behaviour among primitive people the indirect lesson that a code of morals might be necessary was accepted; whereas a moral lecture about the need to obey adult wishes and codes would have aroused opposition. No amount of 'right-talk' about citizenship gets us anywhere if we understand adolescents so little that we perpetually irritate and provoke them. Club activities which lack all sense of purpose get us nowhere. Where membership of a group involved attendance at some kind of class where the acquisition of skills was encouraged, there was a definite improvement in morale and responsibility.

At the bottom of many of the problems of adolescents was a basic insecurity. They wanted to do things but they wanted to conform to the standards of their own friends and neighbourhood. Thus it was important to create among all circles the idea that education was a continuing need in adult life. The coffee houses and the Edwardian dress had a good side. They had mixed the social classes and they had popularised the artist and the bohemian for the adolescent, as an alternative to the sporting type who despised the arts or book learning, or the tough guy. But having been awakened the adolescent was afraid to show up his own ignorance and often loudly decried the very culture he longed to have. He mocked at amateur drama because he was afraid to show his ignorance of plays, or he mutilated his friend's paintings, because he was not sure who Cezanne was.

It was not only the adolescent who felt insecure. One sad effect of our education was that it often left even adults insecure. A young man in an art class taught by a professional artist had said "I don't know how he can bother with rubbish like us". He was told, "He paints for a living: you paint just for the love of painting. Nothing is too good for people like you".

Perhaps that is true of all young people and the adults they all too soon grow into. At school and after nothing is too good for the adolescent. He needs our respect and our en-

couragement not to waste his talents or to allow his emotional development to be arrested.

Commenting on 'this mass of material', Professor Tibble reminded us that we live in a changing society, and need to think in terms of changes and differentials. We have to consider these changes as they affect: home and family life; the schools; adult attitudes and the various age groups, each having its own evaluation and each subject to the evaluation of other age-groups. Each change affects some but not others, and part of our problem is to ease the stresses and strain to which this gives rise.

Adolescence has always been a time of withdrawal from society, but in the past withdrawal has been followed by return, and the adolescent has come back into this group or that having decided what he is 'for and against'. Today it seems many adolescents do not come back. They retain a non-attached attitude. They will do a job, but not be missionaries. But missionary movements have made world history.

There is a special reason, then, why we should emphasise social relations, and foster them, whether by adapting school curricula or modifying school organisation.

The problem of communication is a vital topic: how to get rid of barriers between individuals and between groups. Tolerance is more necessary than ever. With the increasing diversity of norms, the normal has disappeared. It is normal now to be abnormal. What we should look for is not that young people should all the time fit themselves into what is provided and accept what is perpetually prescribed, but that they should learn to make their own choices and commit themselves to them.

During the discussion Miss L. S. Taylor described work which she had initiated in Salisbury relating to young people who leave school at 15 plus, and to local adults, not only city leaders and employers but also the ordinary persons who more or less ignore the young, and just expect them to grow up somehow. This attempt to interest adults in the young people of their neighbourhood grew out of some ten years of giving help in the schools to slow learners of the 11 plus — 15 plus age, which ultimately gave rise to a 'course' for parents

anxious about their children's lack of achievement.

The first decisive step was to organise a meeting of Social Workers, Parents and Teachers. This was done in October 1956 under the auspices of the Church of England National Police Court Mission, to mark the fiftieth anniversary of the inception of the Probation Service. From this meeting arose the idea of a 'School Leavers' Conference'.

Secondly a pioneer piece of work was undertaken with the 14 plus girls' class in January-February, 1958. As part of their 'speech work', coffee parties were organised in which small groups, of two or three girls with two or three Training College students, each entertained one or two persons from civic and social services (voluntary and statutory) and also visited several centres. The completed 'social study' was entitled *Being Adult in Salisbury*, and consisted of a series of charts, reports and photographs, encompassing, e.g. personal service, entertainment, citizenship, worship. This was mounted in the College, and all the adults who had helped were invited to an evening party to see the results. The 'exhibition' was requested for the Council House and set up there, and in the school on its open day.

Next, every organisation in Salisbury was asked for material illustrative of its activities, for a 'School Leavers' Conference'. The response was inspiringly encouraging. Photographs of various activities were taken, from which sixty seven were made into transparency slides, ranging through, for example, archery, bell-ringing, work with physically handicapped, friendship clubs, hospital services, a city council meeting, Mayoring Sunday at the Cathedral, a local congregational breakfast. All the material was mounted and lists were made as display cards. Much 'hand-out' material was supplied.

The Conference was held in the Guildhall in December 1958 with about 400 pupils who would be leaving school in the session 1958-59. The City Council loaned various books and documents. There were two sessions, the Mayor presiding in the morning, a Councillor in the afternoon. The L.E.A. was co-operative in allowing this to take place during school hours and some local teachers attended as well as two

Number In Everyday Life

By F.I. Serjeant and E. Stockbridge.
Illustrated 1/8d. each.

- 1 Here we Count and Add.
- 2 Harder Counting and Adding.
- 3 Different Kinds of Sums.
- 4 Many More Sums.
- 5 We Go Shopping.
- 6 We Measure and Weigh.
- 7 More Ways of Measuring.
- 8 Story Sums.

Eight books covering the first stages of number, progressing by easy stages in addition, subtraction, multiplication and division, to work in money, weights and measures, time, etc. The material is closely related to everyday needs and interests of the children.

PITMAN

Parker St., Kingsway, London, WC2

L.E.A. representatives, the Youth Employment Officer and the Youth Organiser. The local press was helpful in allowing me to search in their files for photographs and materials as well as in giving publicity. Every religious denomination and organisation contributed material. The young people were shown the transparencies as a film strip, with commentary, as an introduction and then were free to explore the material which was grouped in 'bays' around the hall under headings, 'How to continue your interests and find new ones', 'How to keep old friends and find new ones', 'How to help others', 'How to be a citizen of Salisbury', 'The most important thing in an adult's life'. Throughout, the theme was the

mutual interest of adults and adolescents in each other, on the grounds of both usefulness and friendship. Cards were available, on request, on which the young people entered the name of any activity to which they were attracted and these were sent to the adults concerned.

The work is being continued. There is a heightened awareness among adults that they cannot 'leave it all' to the schools and Youth Clubs. Coffee parties have again been held, this time particularly with local employers as guests. The next step envisaged is to show the adults (including teachers and parents) something of the success of the Conference and to try to spread the idea of these informal small parties.

The E.N.E.F. Working Party meeting has shown that:

I. The pooling of experience and information in the way of the meeting is a most

valuable stimulus to those working in the field. There should be further meetings of this kind as material becomes available.

II. People in any way concerned with adolescents should be drawn into contact and communication. Mr. Raymond King had spoken about the School and Community Conference Group which linked the three big schools in his area. Members of the working party should explore possibilities of forming similar groups.

III. Perhaps the greatest immediate need is to foster appropriate action within the secondary schools, where adolescents may be helped with their problems before they get too big for them. If a group of schools were to tackle the problem at the same time, and in communication with each other, the combined outcome of their experience should move rapidly towards finding ways and means to make secondary education more relevant to the life of adolescents.

A Neglected Aspect of Education

An Account of an Experiment in England

B. H. Nixon

BETWEEN 1919 AND 1923 the educational plan about to be described existed for a short while only, but the outcome of this brief experimental period was most promising and, in an era of increased delinquency and apathy among adolescents, the principles explored offer prospects of a way forward. The originator of the plan had been killed in the War and it was left to one who had survived to put the plan into operation. The tests made were, by force of circumstance, limited, but the experience showed that the plan was practicable and eminently well suited to give meaning and direction to the lives of the adolescents who took part. It was resolved to stage a Working Model of it comprising forty adolescents of around school-leaving age with ten adult sympathisers to act as leaders. For reasons unconnected with the plan, the Working Model failed to materialise. Steps are now being taken to stage it again.

The essence of the plan is a procedure from practice to theory, in running a community of

adolescents and adults, as contrasted with the school system which operates the other way round. The community was designed to be as far as possible self-supporting. For an experiment of this sort to get on its way, ownership of land is necessary. There must be space for house-building, horticulture, livestock farming and other suitable industrial development, at least on a small scale. If adolescent training is to move from practice to theory, practical work must be there to start it on its way. The Society whose educational plan is to be outlined, at one time owned a hundred and twenty acres bought at six pounds an acre. The thirty acres remaining — ample for the next phase of the experiment — are now partially developed and to-day worth perhaps eighty pounds an acre. A mixed team of adults and adolescents could, in the space of a few years, greatly enhance this value, those concerned gaining valuable knowledge and experience at the same time. Sufficient accommodation already exists to house some of the group of

adult leaders who must be in residence before adolescents come again.

The plan of training comprises both hand-work and bookwork, about half the day being devoted to each, with one compulsory evening hour given over to private study and to helping with departmental office work.

The unit of adolescent organisation arrived at in the early days, after exhaustive tests, was the group of four, working sometimes as a single unit but more often in alternate pairs, part time in its industrial department, part time in class. Each group had an adult attached to it as leader and friend. Each group followed the same daily curriculum but not all followed the same activity at the same time.

Rising at six thirty, each group works together as directed by its leader in performing the preparatory tasks of the day. Livestock is fed; glass-houses and workshops are opened up. The period lasts from half an hour to an hour. Then follows an hour for breakfast, tidying up sleeping rooms and so on. At nine there is an assembly of leaders and students. Following this, two adolescents from each group continue work. The alternate pair, grouped with all the other half groups, attend school. Assuming ten groups or squads in being, a class of twenty would work according to a pre-arranged curriculum under adult leaders. The afternoon sees a reversal of the process. The industrial adolescents of the morning become the academicians of the afternoon and vice versa. 'Shifts' change each alternate week.

The hour of evening work already referred to is given over to preparatory class work and/or administrative work. Then follows free time, evening assembly and bed.

This bald recital of a programme may well sound dull and uninspiring. In practice it was far otherwise. The routines were constantly enriched by the relationship developing from shared tasks. It is unfortunate that it was never possible to carry out the plan in its entirety. Though tests were made in each of ten departments, there were never more than three squads in operation simultaneously; often there was only a single squad in action. The adolescents, for the most part, were unaware that they were participating in any educational ex-

periment. Most were on the place as wage-earners. In consequence, the evening period seldom took place and then only for a few. The day work was generally enjoyed, and was especially appreciated by the adult workers who found that with the extra help available, they could undertake a larger volume of work. Overtime was never necessary, indeed, often an adolescent could be released in the afternoon to do what he or she chose. Most of the industries paid their way.

Nowadays, there is much talk about living in 'Community' as an end in itself; about 'Community' as a means to an educational end one hears very little. Can a plan which in some respects is a business plan be justified upon educational grounds in the case of certain so-called backward adolescents at school-leaving age? The process is radically different from schooling, though not contradictory to it. Would not such a community provide first-class training for life among those who at present leave school with little self-assurance or sense of responsibility.

It follows from all this that success in the next phase of the experiment will largely depend upon its adult helpers. Neither the genius, the expert, nor even the certificated teacher will be in demand unless they wish to come, in which case they will be very welcome. The appeal will be rather to the hearts of ordinary men and women capable of taking the lead in the simple industrial tasks already named and sufficiently well educated, academically, to be able to take a class in a venture whose main object is to help the backward, rather than to promote scholarship, facilities for which exist in abundance already. The State may reasonably be expected to show interest in such a plan because the change-over from school to industry is still regarded as often being too sudden. Again, as before, the aim will be to secure some forty adolescents, both boys and girls of around fifteen — (the present school-leaving age) to be resident in the Community for a period of two years, with holiday breaks, as in industry.

The challenge of this Paper is not to the school system as such, but rather to the larger system of which it forms a part. As matters

stand, a part of the total educational process is missing, resulting in an unbalanced whole.

Let me name a few respects in which Community can act as partner to the school: it can make use of aids for acquiring knowledge through experience not available in the school system. Community can, without precept, enable young people to discover for themselves, more about those canons of behaviour which lie at the heart, not only of Christianity, but of all true religion, and purposeful, humane, social life. By the same token a higher degree of self-discipline can be acquired. Carlyle in his *French Revolution* observes that if men could be relied on to fulfil their obligations 'then all men were true men and Government a superfluity'. The world, as yet, is far from this ideal and it may be doubted if such a state of things is either possible or desirable. It follows that the Community of the world, with its appeals to self-interest, must inevitably remain, and who shall dare to sit in judgment

on the world? Is not the world also a part of the reality? The educator, however, must adopt a more altruistic attitude; like Disraeli, he must come down on the side of the angels, and today, with greater insight into mental and psychological processes, he is aware that government from within the individual can be so strengthened by mere association with other individuals that a minimum only of external discipline becomes necessary in order to ensure satisfactory behaviour. In a Community where every four adolescents are responsible to an understanding adult leader, the chances of developing this self-discipline must be greater than when the proportion of youth to experience is often around ten times as great.

It has been said that men cannot break the Law, but that it will break them in proportion to their offence against it.

Does it not follow that to the extent that Youth can learn the Truth, it will inevitably cease to kick against the pricks?

A Great Woman Educator

Professor Norman Bentwich

MISS ANNA ESSINGER, who has just celebrated her eightieth birthday, is one of the German educationists — Kurt Hahn of Gordonstoun was another — who, coming to Britain as refugees from Nazi persecution, have left a permanent impact on our system. She knew how to combine English freedom with German method. Like Kurt Hahn she arrived in England with a reputation, having conducted a progressive, co-educational international boarding school at Herrlingen near Ulm in Württemberg. She set about continuing the school here as soon as she reached the English haven, and brought over a number of her pupils. Quickly she found the place; a large country house in Kent between Faversham and Charing, built for an ex-colonial governor. Bunce Court, as the house, and very soon the school, was called, was readily adapted to its new purpose, and the reputation of a new kind of school spread around the countryside. She attracted to it a number of English boys and girls, and some English idealist teachers.

Tante (aunt) Anna has a personality that inspires equal respect and affection in teachers and pupils. The Bunce-Courtians began to win scholarships at the University and high-schools, their musical and dramatic performances in an open-air theatre, which they made themselves in the grounds, gained more than local renown; the Kent Education Officer and H.M. Inspectors came, saw and praised.

Then in 1938, when the Nazi persecution was intensified in Germany, Austria and Czechoslovakia, and the doors of asylum were opened in England, the applications to enter the school were multiplied. She got funds from Jewish relief organisations for prefabricated huts, and admitted another hundred pupils. She proved her organising capacity by leaving Bunce Court to carry on without her for some months, while she undertook the direction of a camp for refugee children from the Continent, hurriedly improvised at Dovercourt by Harwich. In the World War, when the crisis of the French collapse and the threatened invasion

of Britain necessitated the evacuation of all aliens from the coastal counties, she and the Bunce Court School had suddenly to be moved to the West. Again she found quickly a new home at Wem in Shropshire, another large country house. From 1940 to 1945 she conducted the school there, and again attracted local boys and girls and English teachers, in spite of her 'alien enemy' origin; while the Kent mansion was occupied by the Forces, and used hardly. Her former pupils were doing all manner of war service, and the School had its roll of honour. They did not design an old school tie, but they kept a close attachment to the School and to Tante Anna, who was a mother to them. Many after the war migrated to Palestine, the United States and Australia. Those that were in Britain gathered once a year at the School.

At the end of the war Miss Essinger went back to the original Bunce Court, but found it in a sad condition. She struggled gallantly with the Army authorities and the War Damage

Board to have it reinstated, and in the end she succeeded. Then for some years she contrived to carry on the School. But it was hard going, there were few new refugee children; teachers, whether refugees or English, were more difficult to get; the burden of administration was heavier on her shoulders. Having passed her 70th year, she decided that she must retire. She tried living near London, but the spell of the Kent country was strong. She came back to Bunce Court, and now lives with two sisters in one of the huts which recall the days of her greatest activity. The main part of the house is now used for old people, a contrast to its past. She is almost totally blind, but with her sisters to read to her she keeps in close touch with the affairs of the world and with her 'children' in all parts of the world who write to tell of their doings. 'They rise up and call her blessed.'

Many of the older members of the N.E.F. will be glad to have this news of Anna. Some of us were closely in touch with her during the Bunce Court days.

News and Notes

(Dutch section W.V.O. November 1958-September 1959)

THE DIFFERENT work groups of the W.V.O. have been fairly active in this period. The work group for the creative teaching of the mother tongue held two meetings in March; we have planned, however, to hold one each month for the coming four months from September to January. From September to December we will have discussion-meetings on verbal expression with children aged 5-8, 8-12 and 12+. The work group has just published the fourth number of the duplicated Bulletin. The fifth one will be a monograph on modern structural grammar.

Mrs. Freudenthal is working on a comparative study of basic word lists for Primary schools in different countries. It is hoped that the work group will take the outcome of this investigation as a starting point to set up a Dutch basic word list for primary schools in Holland. In this investigation she received invaluable help from Mr. Torben Gregersen, of the Danish section, from German colleagues in

Jenaplan schools and from the Institute for International Educational Research in Frankfurt as well. The work group for the study of reference materials for teachers and pupils held one meeting only, but also finished the fourth issue of its Bulletin. One of the topics this group is dealing with in the Bulletin might also interest teachers and librarians in other sections. We try to give fairly thorough comments on children's books in other countries as well as on historical children's books. We consider the following points:

1. Reliability of contents.
2. Comments on style, choice of words (in order to indicate minimum-maximum age limit).
3. Attitude of the author(s) to the people(s) described.
4. Suggestions for use in creative group work. Here the practice of the Jenaplan group work comes in (See below).

Especially by means of the third viewpoint, we hope to be able to make a modest contribution to Unesco's East-West project, although

we will not confine our views to people of the East. We are just trying in this way to combine the fostering of modern group work and the unprejudiced understanding of people in distant countries.

In May 1958, W.V.O. started a work group, Jenaplan, which is to study the late German educationist Peter Petersen's theory and practical work. This is being done in weekly sessions in Jenaplan schools, especially at the one in Obernjesa, which is being led by Heinrich Bolle who in the twenties worked as a teacher in the University experimental school in Jena, the headmaster of which was Petersen himself (see April 1959 *New Era*). Those who started this group feel that Peter Petersen, in an all round educational conception, was concerned with most educational problems, whereas today each educationist tends to occupy his mind with a single problem. One Utrecht primary school is considering seriously the possibilities of working on Jenaplan lines.

The initiators of this work group are in close contact with Peter Petersen's successor in the Chair of Education, with Mrs. Petersen and with different Jenaplan educationists in Germany. The work group also publishes a bilingual Bulletin for work group members and colleagues in Germany.

The Executive Committee of W.V.O., in close collaboration with the work group for Physics, is preparing a conference on *The Place of the Sciences in Modern Education*.

The Documentation Centre of the W.V.O. started the publication of annotated bibliographies of *Arithmetic* and *Teaching the Mother Tongue*. Both mention recent non-Dutch publications to a large extent.

In May, three members accepted the kind invitation of the Esbjerg section of the Danish N.E.F. to be their guests for ten days. On the invitation of W.V.O., one of the municipal school inspectors of Utrecht joined this group. The Dutch party was shown all kinds of educational institutions and from this point of view the trip was very useful. But we feel that in this case, as in innumerable cases during the existence of the N.E.F., the most valuable thing was to meet one another just as fellows in one united international fellowship.

The more the Dutch section's activities in work groups grow, the more we feel the difficulty of accomplishing all the different tasks without the slightest financial help from outside the section. This problem is becoming especially urgent because the membership fee is being kept as low as possible, in order not to keep anybody away; on the other hand office costs, postage etc. and routine work are steadily increasing, so that more and more help is necessary. Therefore the Annual General Meeting approved a proposal of the Executive Committee to explore ways in which W.V.O. work might be supported financially.

Susan Freudenthal-Lutter, Hon. Secretary

Coming into their own. Marjorie L. Hourd and Gertrude E. Cooper (*Heinemann 21/-*)

'Tut, tut, I'm mammy's little girl
[from high school,
'Tut, tut, I'm mammy's little girl
[from high school.'

Catherine's ironic, accomplished verses meet us on the dust cover. They are just the right introduction to this absorbing book, 'a study of the idiom of young children revealed in their verse-writing.' Teachers are already indebted enough to Marjorie Hourd for her earlier books, particularly for 'The Education of the Poetic Spirit', first published in 1949 and still taking its irrigating course. Now, in this study written with Miss Gertrude Cooper she has made

Book Reviews

another significant contribution, giving further encouragement to the kind of teaching in which she believes and more important, further evidence that it works. Certainly readers of the *New Era* will not wait to be urged to go out and buy 'Coming into their own.'

This new book originates in the most fruitful kind of collaboration between Miss Hourd and Miss Gertrude Cooper, headmistress of the primary school in which the work was done. Miss Cooper's share in the written text is not large but her part in the whole enterprise was focal, and essential too was the sympathetic understanding of the class teachers.

Special tribute is paid by Miss Cooper to the teacher of the class chiefly involved, 'a man in closest touch with his children and their needs.' The children have written a large section of the book, the school provided a way of life which enabled them to write it, and Miss Hourd, having given the initial inspiration, encouraged, advised, interpreted and occasionally in her own phrase 'meddled'. It is a fellowship of insight, and the interpenetration of creative idea and day-to-day activity makes the book much more than just a study of children writing verses. In her earlier book Miss Hourd describes herself as moving in a particular in-between world of theory and practice, devising 'approaches to education which will give

the teacher lines of attack as well as the deepest reason for making it.' *Coming into their own* again proves the value of this approach. We see the inception of the work, the deepest reason for doing it; then we watch it working out in practice and follow Miss Hourd's interpretations of the children's verse in terms of dynamic psychology.

There is, of course, nothing new about children writing verses and much has been written about it, but the accounts have not often shown the sustained confidence that we sense behind this experiment. Not that the authors are confident that they have all the right answers but they are confident in their own readiness to accept and to wait. This note recurs throughout the book. 'Perhaps the most important asset for a teacher engaged upon creative work of any kind is the capacity to wait upon the moment, and sometimes to wait and wait.' Miss Cooper re-inforces this in all her comments. 'We follow a long-term policy. We do not watch for a day-to-day improvement, check week in and out or month by month for steady progress... Children travel by stops and starts.' It takes confidence and courage to wait and to be ready for the children at times to reject what is offered; the school had this kind of courage and the children's security shines through their verses. Their anxieties are allayed and I think that the account given here will help to allay the inhibiting anxiety with which some teachers approach this kind of work. Learning is 'a slow progress and cannot be hurried' writes Miss Cooper. I was reminded of T. S. Eliot: 'you cannot build a tree, you can only plant it, and care for it, and wait for it to mature in its due time.' We find it difficult today to give children, or grown-ups for that matter, the time to make roots.

The plan of this book is straightforward. At its centre is the anthology itself, consisting mainly of 104 verses chosen from the 1260 pieces written by the main group. Before this, come clear brief accounts of the school and the procedure which in the end set all the children in it writing verses, and a study of the child's world of ideas by Miss Hourd. After the anthology there are five chapters of commentary and an epilogue, in which Miss Hourd deals, with insight and directness, with some of the problems which most beset teachers attempting verse-writing in class. Should the verses be corrected? How do we meet the 'must it rhyme?'

cry of children? How can we know if it is a child's own work? Does this matter? I have not seen this problem of plagiarism dealt with before in such detail and the whole treatment is helpful and reassuring. It is pleasant to watch Jacqueline making her own variations on a theme in her 'Grasshopper Green', and fascinating to follow the tracks of Catherine's sensitive memory and response. The problem comes to be seen in its right perspective. 'Once a child realises that we do not mind if he borrows from others, but that we like him to acknowledge what he is doing where he can, that is where he is conscious of it, we find that the need to use other people's ideas grows less.'

The quality of the poems themselves does not differ much from what we have learned to expect of children's verse writing. They range from slight and derivative lines, firmly designated as 'twitters', to delightful verse of exuberant gaiety and occasionally of delicate beauty. It is worth noting that these were not particularly gifted children, only four of the forty odd gaining Grammar school places. Their vocabulary is limited but often strong and precise. Richard writes of stalagmites and stalactites with immediacy after his exciting experience at Malham.

'Big spikey things they are —
And they are as hard as an iron bar.'

William, who loves playing with words and is 'quite irrepressible' in school, rejoices in repetitive rhythms.

'When I went a walking, a walking
[in good weather
I saw, oh, I saw a blackbird's
[feather.
And, oh, that feather was as black
[as dull weather.'

Catherine's writing is altogether splendid in its zest and beauty and Miss Cooper's note on her is revealing. 'She took herself by storm. In most of her other subjects she is slow and exact, accurate and sure.'

I said earlier that this book is much more than a study of children writing verses. Miss Hourd indicates the wider scope of the book in her introduction. 'Any area of child endeavour when treated dynamically, as it is here, is bound to reveal some of the intricate structures of mental growth and suggest ways in which practice can be influenced both broadly and fundamentally.' These suggestions are made most explicitly in the compelling last chapter where

expectation is analysed as a central factor in learning. Passing from a brief etymological note on the difference between expectation and anticipation, Miss Hourd goes on to consider the need to awaken a full attentive anticipation in children and she has wise observations to make on some of the methods that in seeking to achieve this, often do just the opposite. She watches the over-assiduous questioning by teachers and the pseudo-excitement often generated in the classroom. Questions are no substitute for nourishment. 'The mind should be ranging and open but solid food is necessary. It is pitiful to see teachers prodding ignorance when they should be imparting knowledge.'

Many readers may not readily accept some of the interpretations of the children's verses. In some instances the inner tensions and conflicts rise up with violence through the lines but the comments are perhaps unduly fragmentary and the evidence too slender to carry conviction. What cannot, I think, be doubted and what the book vividly demonstrates, is the value of releasing children's powers of free expression in the ways described. The whole way of teaching depends on certain trust between teacher and children and on flexibility and freedom of organisation in the class and the school. Freedom was here, in this experiment, but within a framework. 'Freedom is a very good horse to ride, but to ride somewhere,' said Arnold. These children were certainly astride and were being helped to find themselves on their journeys.

B. Paston Brown

Statistical Theory Lancelot Hogben F.R.S. (Allen & Unwin) 45/-.

This is not an easy book to review. For that matter it is not an easy book to read — a solid five hundred pages of controversy. It is a polemic against mathematical *mystiques*, a plea for the reinstatement of reflective thinking, a confuting of pundits by juxtaposition of quotations, a history of the social and practical as well as the mathematical origins of statistical concepts and, by implication, a searching introduction to the philosophy of probability.

One's judgment on the need for such a critique as this will be largely determined by one's attitude towards such an apparently common-sense prescription as the following: 'Practically minded people with no

great taste for logical and philosophical speculation need not probe too deeply. They will probably be just as good statisticians if they don't.' (Dr. J. O. Irwin, J. Roy. Stat. Soc. Series A 1958 Vol. CXI). So much is concealed in such simple-looking words as *practical* and *good*. A practical shoe-maker will be just as good at shoe-making whether or not he probes into the protein structure of leather. But are any statisticians *practical* in an analogous sense? They deal, directly or indirectly with human affairs and only in certain cases can their errors be detected, and even when detected they can seldom be remedied. If a pair of shoes does not fit you can buy a new pair. If your grammar school or secondary modern education has not fitted you it may unfit you for life. The assertion that a particular statistical method 'works' may mean no more than that it enables a plausible Ph. D. thesis to be written or that it adds to the swelling volume of impressive but irrelevant contributions to the world's groaning store of scientific literature. Or it may mean that some administrator with power over thousands of lives may be enabled to justify on mathematical grounds a course of action for which no sufficient social reason can be found.

Let us put it another way. The engineer working on a nuclear power plant does not have to understand the mathematics of nuclear fission but *somebody in control must*. This is mathematics which must work. Errors are too spectacularly dangerous. But an official at the Ministry of Education is under no compulsion to refrain from using amateur statistical demography in calculating population trends for future estimates of the numbers of teachers required. The result may be a muddle and heads of training colleges may get stomach ulcers but these are not so dramatic as atomic sickness.

The fact is that there are a great many statisticians at work whose calculations affect the lives of all of us. If there is a possibility of a system of theoretical concepts which will give their mathematics a guaranteed validity (such as we have for predicting eclipses for example) then their whole training should be unified so as to give their methods the fullest deductive certainty. The criterion of any method would then be the rigour of its deduction from first principles. But even in engineering this does not work because the physical properties of hardware

do not conform to those of ideal mathematical solids, liquids or gases. So prolonged testing of prototypes is essential. The criterion really is 'does it work?'

It is the orientation of our conscience which is at issue here. In judging a statistical method should we turn towards its theoretical derivation or towards its practical consequences? Hogben's book performs a public service in revealing to the public gaze the confusions, the mysteries and the contradictions at the heart of contemporary statistical theory and so gives a clear directive to conscience to adopt empirical criteria.

He does this in the name of Behaviourism, for his sub-title is '*An examination of the contemporary crisis in statistical theory from a behaviourist viewpoint*.' On this I confess to having reservations. It may be true, as he says, that 'In one sense, we are all behaviourists nowadays' but no more true than to say that we are all Gestaltists, or Marxists, or Freudians meaning that our thought and our terminology have been irreversibly influenced by these systems. Hogben pays me the compliment of placing the class of questions to be discussed in the context of the system of experimental epistemology to which I have given the name *epistemics*. The essential feature of epistemics is not that it is anti-metaphysical or anti-mathematical but that it is anti-monolithic. Indeed it was Hogben himself who pointed out to me its pluralistic implications (which I had so far taken for granted as to fail to make them explicit). What this means is that it is no more possible in any foreseeable human future to have a unified statistics than a unified science. The more the meta-mathematicians seek to iron out the contradictions in the foundations of probability the profounder become their disputes. What Hogben calls the 'contemporary crisis in statistical theory' is but one facet of this central battle, a battle which can have no end so long as men aspire to a unity which God alone is in a position to envisage.

Our suspicions should be directed not against theories as such (for the whole history of science is the record of the fruitful interaction between theory and experiment) but against theories whose limitations are not made explicit. Every distinct field of fact requires a different kind of theory. The efforts devoted towards unifying theories would be far more

profitably expended on sharpening our discrimination between different fields of fact. An outstanding merit of Hogben's book is its historical conspectus of the enormous range of territories which the statistical totalitarians have striven to subjugate under a single empire. And, as we know from the Kremlin, the more powerful the state the more bitter is the central struggle for control. So we see R. A. Fisher, in his *Design of Experiments*, claiming to set forth 'the principles which are common to all experimentation', a claim so audacious as to be ludicrous were it not for a whole generation of research-workers who seem to have taken it at its face-value.

The book shows the origins of statistical theory in games of chance through the celebrated correspondence between Pascal and Fermat, and discusses modern theory and experiment in this field, experiment of increasingly formidable dimensions such as Wolf's tossing of dice 280,000 times. Three essential distinctions are drawn, between *prospective* and *retrospective* judgments; between *theoretical* and *observable* frequencies and between subjective or *private* probability (in the mind) and objective or *public* probability calculated from empirical frequencies. Next comes an account of the elaborate and hitherto unsuccessful attempts to define *randomness* without begging the question. The field then shifts to insurances, lotteries and vital statistics, the 'Law of Great Numbers and the egregious Quetelet with his fiction of "the average man", the bane of so much subsequent sociological thinking.' Many delicious titbits of history are embedded in these chapters for example. 'As the familiar name of *Wesleyan and General* reminds us, the chapel vestry remained the recruiting station of the insurance company throughout the nineteenth century.' A searching analysis of the celebrated but obscure Postulate of the Rev. Thomas Bayes and an account of its unfortunate espousal by Laplace show how the foundations of modern stochastic mysticism were well and truly laid by the end of the 18th century.

As the angry young man continues to look back in anger and the debunking waxes ever more furious, some readers will doubtless pause to wonder whether so many can have been so wrong so often, and also, whether theoretically right or wrong, we could practically dispense with their contributions. There is no

single answer to this. We can certainly imagine a psychology without factor analysis and it is a pleasing thought. But a railway system which ignored statistics would please nobody. Statistics is both dangerous and indispensable.

A sizable fraction of the nation's educational effort is devoted to pushing arithmetic into reluctant little skulls. If less of this effort were devoted to the fatuous multiplication and division of improbable quantities of irrational weights and measures a little time might be found for giving a rational grounding in the kind of reasoning which would enable a modern electorate to adopt a mature attitude toward statistics. In particular they could then keep their feet on the ground in distinguishing between individuals, real finite populations and hypothetical infinite populations. Hogben points out: 'As Clopper and Person remind us, we relinquish more than the certainty of being right when we operate a rule of stochastic induction with an assignable risk of error. We confer on the totality of our assertions a greater precision, but we can assign no acceptable risk to the possibility that any individual assertion is false.' This indicates that when decisions are being made about the educational fate of the individual child psychometric measures are not enough. But it still does not resolve the dilemma of the educational administrator who wants to make as few mistakes as possible. For every parent is left wondering whether one of the few mistakes may be made on his individual child. The perennial philosophical problem of the One and the Many is still with us. Statistical theory can economize the treatment of the Many but all that is humanly significant concerns the Ones. For heaven's sake let us preserve this distinction.

G. Patrick Meredith

Education for International Understanding: Examples and Suggestions for Classroom Use. (Unesco 1959,7/6)

This modest but stimulating booklet of practical suggestions on ways of educating for international understanding, presents some of the interesting and encouraging results of the experiments conducted in recent years in some hundred and eighty schools of forty-one member states, including Britain, which have participated in Unesco's 'Associated Schools Projects'. It deserves a wider

circulation than its price and format are likely to secure.

Conscientious and enlightened teachers who reflect on the guiding principles stressed in the opening chapter may well conclude that, without any specific orientation, they have already been doing much to develop considerable international understanding. They may perhaps feel that to do much more, they are faced with the fundamental difficulties created by traditional syllabuses and public examinations, the pressure of technical or linguistic studies, or the lack of suitable books and pamphlets, visual aids and other materials, or, at least, of adequate information or funds to come by those which in fact may be available. If they read further in this booklet, they will probably agree that all of us, given the right outlook and some determination, could with confidence effectively do a great deal more in this field in the course of our daily teaching than we realise. Here at least, presented clearly to us, is an inspiring account of the ways and means by which successful activities have been carried out by our fellow teachers in schools which have undertaken a wide variety of experimental projects, as well as of the methods by which their efforts to promote, not only more adequate factual knowledge, but also the attitudes appropriate to world citizens of today, have been evaluated.

These experiments were concerned essentially with three main inter-related themes: (1) teaching about the U.N.O.; (2) teaching about human rights, including the rights of women and race relations; and (3) teaching about other countries, the common needs and aspirations of their peoples, their past contributions to civilisation and their interdependence today; all three themes being tackled both within the normal classroom studies in traditional subjects, with or without substantial curriculum and time-table changes, and on an extra-curricular basis.

Examples are given of the ways in which the work of the U.N.O. and its Agencies can be taught, not as a lifeless study of structure and function, but as a study of 'the U.N. at work', focused sometimes on the historical development of present-day organisations and international activities, and sometimes on contemporary social or political problems, with adequate visual and other aids to human interest. Close study of one region or of a limited group of problems, it is noted, has generally

been found to provide a clearer picture of the work of the U.N.O. than any attempt at a complete world survey.

In teaching about human rights it has been found most effective to adopt either a historical approach in relation to some particular theme, or one which interprets the Declaration in terms of human relations in the school, the family, the community, the nation and the world as a whole, this human approach being linked to a multitude of activities and curriculum subjects and influencing the whole spirit and atmosphere of the school.

Experience made clear that studies of international co-operation or of problems concerning human rights call for an essential background knowledge of other countries and illustrations in terms of human needs and achievements. Many teachers, including those for younger children, preferred, in fact, to make a country and its people the focus of interest, using whatever opportunities might occur to discuss problems of human rights and examples of international co-operation, as well as to endeavour to dispel apathy, stereotypes or even prejudices, especially in respect of far-away lands or countries with which there have been past conflicts. False, superficial or confused knowledge was, however, found to be more common than positive prejudice.

The booklet concludes with references to the role of a variety of out-of-class activities familiar to British teachers, and notes the greater difficulty which is often encountered in obtaining, e.g. in pamphlet form, simple descriptive and explanatory accounts, pictures and visual aids of all kinds for use in teaching about other countries, than in getting materials on the international organisations themselves. Unless the enthusiastic but hard-pressed teacher is given more assistance of this kind, he is unlikely to include in his syllabuses, as seems desirable, more social and cultural geography, or more contemporary and foreign history, to speak of the content only of these two subjects. Without more adequate background materials, both for teacher and pupil use, the average teacher will not easily be persuaded to develop in all schools, as a normal and inherent part of the curriculum, systematic efforts to promote international understanding on the lines of the experiments of the pioneers. The success of their projects, recorded in this booklet, should not only inspire us all at least

to want to make better use of our existing resources and opportunities for training our pupils in all lands for living in a world community, but also present a challenge to educational authorities, National Commissions, examination boards, authors and publishers the world over.

W. E. Payne

Child of our Times by W.D. Wall. Convocation Lecture 1959. Published National Children's Home, (7/6d.)

This book was developed from the Convocation Lecture given by Dr. Wall to the workers of the National Children's Home in 1959. In his own words, 'It contains the substance of views that have matured over a number of years of work in a good many countries and cultures', and is addressed 'To those ... whose daily work brings them into contact with children and adolescents but who have not perhaps had the occasion to see their problems in the larger contemporary context.'

I found this book not only informative but exciting, for Dr. Wall has his sensitive fingers on the pulse of almost every aspect of contemporary life. He makes continual reference to the need for awareness and one is all the time aware of his own vital awareness! He has a great talent for selecting and relating those factors that seem important to his

theme and he evaluates some of the influences of contemporary life in the light of his own insight and humanity.

The book is divided into three parts. In the first part Dr. Wall considers some of the factors that have changed and are changing our environment; the second part includes a brief but excellent survey of child development and raises many of the problems and conflicts facing parents today. The final section, entitled *Constructive Education* urges greater collaboration between leaders, parents and the whole community in which the child is growing. The particular needs of adolescents — in all aspects of growth — are especially well and concisely stated.

Dr. Wall has the gift of making his reader feel that he is participating in his arguments; — when, for instance, he recognizes the necessary tensions in the modern world and suggests the kind of personalities most likely to grow healthily in our climate, one feels oneself discussing the matter with him. He also makes some thought-provoking statements, such as: 'The whole climate of thought and life is changing so rapidly as to put great strain on human capacity to adapt and grow with the times' (p. 25); and, 'As communities advance technologically and socially the demands on human intelligence become greater' (p. 44);

and again, 'The more intense specialization becomes, the more difficult is it for the specialist to be fully integrated with his society' (p. 48). This latter statement could surely form the core of a book on its own, and indeed Dr. Wall examines it further towards the end of his book in the section on Grammar Schools.

Child of our Times is a short book of only 110 pages, yet the canvas is so huge and the quality so obviously reflects the outcome of much experience and wisdom, that one has the impression of reading something much longer. It is an example of clarity of thought and expression and is highly recommended to all those involved in the education — in its widest sense — of children and young people. *Barbara Rapaport*

EDITORIAL NOTE

Our October issue was prepared in co-operation with Unesco who hold the copyright of all the articles.

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THE NEW ERA

IN HOME AND SCHOOL

A Welcome to India

M. T. Vyas, President, New Education Fellowship, Indian Section.

INDIA with its ancient history has been a living example of cultural transfusion of great religious movements, of different races who have come and settled down, of rulers and people following different religions, of art and architectural monuments that show how co-operative efforts could produce things of beauty and enchantment, of the past traditions and modern way of life. To the educationist or student of history, India has immense educational possibilities.

The Republic of India is second only to China with 362 million inhabitants. It occupies an area of 1,266,900 square miles being about 2,000 miles from North to South and 1,700 miles from East to West. It has a land frontier of 3,200 miles and a coastline of 2,900 miles.

India has a climate that is essentially the tropical monsoon type. The country has vast potential water and mineral resources. Indian Civilisation is probably older than the ancient cultures of Egypt, Syria and China. The Mohenjo-Daro excavations date back to the third millenium. The Aryans that came from Central Asia contributed towards enriching the culture of India. Their spiritual efforts are embodied in the Vedas, the Brahmanas, the Aranyakas and the Upanishads, the six systems of Indian Philosophy, the Smritis, that is the code of Law, the epic of the Ramayana, and the great Mahabharata which imparts spiritual knowledge and the teachings of the Bhagwad Gita.

When the scriptures became a guarded secret of the priest by caste and were denied to common men, two great reformers, Vardhaman Mahavir and Gautam Buddha in 600 B.C. broke down the narrow barriers of caste and spread teachings that appealed to the common man. Buddha emphasised morality and spiritual

discipline; he stood for good action. The great king Asoka carried his law of piety throughout India, Ceylon, Burma, Siam and Central and Western Asia. Lord Mahavir emphasised the principle of 'Ahimsa' or Non-Violence.

In the early Christian era, merchants, travellers, missionaries, architects and artists carried the Indian way of life, philosophy, religion, art and architecture to the countries of South East Asia and the Far East.

By the eleventh century A.D., after the Muslims came to India and settled down, the history of India records a process of synthesis and co-operation between Hindus and Muslims on various planes. In art and architecture the synthesis has produced magnificent monuments. The vitality was also reflected in the reformation and in religious movements. Ranade and Kabir, Nanak and Chaitanya typify the fusion of the two cultures on the spiritual plane. The fusion was 'unmistakably found in the evolution of customs and conduct, fashions and festivals, in the very preparation of food and social and household affairs.'

The British came to India in 16th Century to trade, but taking advantage of internal disorder they established their rule in India. The impact of Western thought on the Eastern way of life and ideas resulted in a renaissance in the social and political outlook of the country. The outstanding personalities of this renascent India were Raja Ram Mohan Roy, Dayanand Saraswati, Ramakrishna Paramhansa, Swami Vivekananda and Rabindranath Tagore. This all round awakening led to the achievement of freedom under the leadership of Dadabhai, Gokhale, Surendranath, Tilak and Mahatma Gandhi. The unique feature of the freedom struggle led by Mahatma Gandhi was

'Non-Violence' based on truth and love, which was responsible for fostering a bond of fellowship between Great Britain and India.

The Indian Cultural and Art Monuments show a variety of traits resulting from the contributions by different cultures in India. Examples of this magnificent art are found in the temples carved out of the solid rock at Karla, Ajanta, Elephanta and at the Bagh. The second type of beautiful rock temples, carved out of solid rock, are found at Ellora, the Temple in Kangra, the Vishnu Temple at Damnar and the Seven Pagodas at Mahabalipuram. Among the best Buddhist monuments is the Stupa at Sanchi. Among the monuments of great sculpture and architecture blending the Indo-Persian style are the Taj Mahal, Fatehpur Sikri, Jama Masjid, Diwane Aam, Diwane Khas, the Moti Masjid at Agra and

Akbar's Mosoleum at Sikandarabad. In painting, the Rajput and the Moghul Schools have made distinct contributions to Indian Art. India has three main schools of dancing. These are Kathak in the North, Kathakali and Bharat Natyam in the South.

India is a Sovereign Republic with a democratic constitution comprising fourteen States and six Union Territories. The Constitution makes provision for a strong Central Government, fundamental human rights and a single and uniform citizenship for the whole of India without any distinction of caste, creed and colour. In the international sphere, the foreign policy of India formulated under the leadership of Pandit Nehru works for co-existence and the principles of Panchashila which have been emphasizing international understanding and world peace.

A Map of Indian Culture

Mulk Raj Anand

THE MIXING OF THE STRAINS

IF YOU LOOK at the map of the world, India is the name of a triangular land, with the Himalayas range on the north and a peninsula tapering off into the Indian Ocean. During the five thousand years of its known history, the population of this country has not changed very much. The successive waves of conquest brought new languages, religions and cultures to India. But the conquerors inter-married with the original stock, so that it is now hardly distinguishable.

Skull measurements in prehistoric tombs show three main original stocks; these have been blending evenly until this day. The main stocks were:

1. The Dravidian — a dark race, akin to the older stock found in Southern Arabia and North Eastern Africa;
2. The Mediterranean dash scattered from Spain to the Ganges plane;
3. The Mongolian — mostly descending from the deserts and steppes of Central Asia.

The Dravidian element, though dispersed all over India through the ages, is now especially

concentrated in the South. The Mongolian strain has spread across Bengal and the North East Region, from Assam, Bhutan and Sikkim. And there are several surviving aboriginal tribes of which some seem to be akin to the Melanesians of the Pacific Ocean islands retaining their primitive cultures intact. In the last thousand years or so there have been incursions of Arab and Portuguese blood and also emigrants from Iran like the Parsees. The mixing of the various strains and the co-existence of various races and peoples in one land has led foreigners to describe India as one of the strangest facts of history. The Indians themselves consider their land as a miniature world, in which the windows of all the houses are opened to receive fresh breezes and no door is closed to anyone who cares to knock at it.

MOHENJO-DARO AND HARRAPPA

Our knowledge of India's past has been revolutionised in recent years by the discovery of two ancient sites in the Indus Valley namely at Mohenjo-daro and Harrappa. Ostensibly there flourished, round about five thousand

years before Christ, a high city civilisation like that of Sumeria in the Middle East and quite as advanced. These cities were solidly built of red burnt bricks. They were based on a regular rectangular plan with an elaborate system of sewers and superb public baths. They had evolved all the arts and crafts of the bronze age. They grew and wove cotton and traded with overseas countries in vessels rather like the surviving sail boat. They baked small terracotta toys and statues of human beings, animals and birds. They engraved an old script on seals. They used bullock carts for carrying farm products even as they use them today. They beat gold into the shapes of jewellery. Apparently they were not fighting peoples because instruments of war have not been found on these sites. But from hints given by their little figurines and statues they worshipped Siva and the Earth Goddess as Mother of creation. They had an ascetic discipline of prayer. They probably also had various cults of tree spirits. The social structure was like that of early Egypt. Although there is scanty evidence for saying this, it is probable that a very similar civilisation was widely spread even at this early date across northern India and in the whole sister Mediterranean belt up to Crete and Etruria.

THE ARYANS AND DRAVIDIANS

After Mohenjo-dora and Harrappa, there is a big gap in our history. We only know that waves of Aryan tribes came at about 2750 B.C. and slowly penetrated the north and central parts of the peninsula. Probably what happened in Greece a few centuries later also happened in India a little earlier. The blond, barbaric Dorian conquerors fell upon the elaborate civilisation of the Aegean Sea, smashed it and looted it, but learnt some of its lessons before it perished, and in the end built out of it the nobler Hellenic culture. The Aryans must have been formidable warriors, who brought superior weapons with them and crushed the Dravidians. But the invaders were mostly an illiterate people with a pastoral cattle grazing culture far behind that of the natives they subdued. They had, however, like the Hellenes, an exquisite instrument for thought in the poetical Indo-European

language called Sanskrit. They mingled with the conquered Dravidian peoples and imposed their language on them over the north and centre of India. The languages spoken over these regions, Punjabi, Hindi, Bengali, Marathi and Gujarati today, are descended from ancient Sanskrit. The Aryans acquired writing and the other arts from the Dravidian priests, as also their worship of many Gods and spirits, such as tree spirits, snake-souls, fauns, dryads and nymphs. They never conquered the South or imposed their language on that region. But the use of Sanskrit as a sacred tongue spread everywhere through the beautiful hymns of their books, the Vedas. And a composite Aryan-Dravidian culture arose, which produced many jewels of thoughts and a great literature in the two epics, the Ramayana and the Mahabharata. In the hymn of creation, sung by the bard of one of the first books, the Rig-Veda, we have one of the most daring poems about the origin of the world:

Darkness at first was covered by darkness, the universe was distinct and fluid, the empty space that by the void was hidden, that one was by the force of heat engendered. Desire then at first arose within it, desire which was the early seed of spirit, the bond of being in the non-being, sages discovered searching, in their hearts with wisdom. Who knows it truly? Who can here declare it? Whence was it born? Whence issued this creation? And did the gods appear with its prediction? But then, who knows from whence it has arisen.

The Hindu religion, as we know it today, has emerged from the early books, the Vedas and the later Upanishads, thought out in the forests by ascetics. It rejects nothing and embraces all kinds of beliefs, sacrifices, and rites. It believes in the one God, Brahma, of which the other gods are manifestations. Brahma the Creator is in everything. Men aspire to be one with Him through meditation and prayer. In the first flush of conquest, the white nordic Aryans looked down upon the Dravidians. And mainly from this distinction of Varna, colour, as well as from occupations, arose the unique and puzzling system of caste. This system survives until the present day, on the basis of hereditary occupations, though new legislation has abolished discrimination. On the top there was, and is, a highly privileged priestly caste, the Brahmins. Next, the Kshatriyas, the Warriors. Then the

Vaishyas, mostly merchants. Last of all were the Sudras and outcastes or untouchables. Nowhere in the world can we find a parallel to the rigidity of this system. It limited social intimacy and allowed marriage only within one's own caste or subcaste. The caste system is not supposed to be present nowadays, and happily, the custom is disappearing through the impact of the new machine civilisation.

THE SELF-SUFFICIENT INDIAN VILLAGE

All through the processes of conquest and war, while kingdoms rose and kingdoms fell in the capitals of the princes, the real unit of Indian life remained the self-governing village. The small community living in this unit had common grazing land. The peasants who lived in it had the right to till the land around the village which belonged to all. The weaver, the potter, the smith and the teacher were paid for their services in grain, and the self-sufficient village paid tribute to the local prince in kind for his responsibility in defending the land, supplying water and keeping tracks in good repair. If people ask how India survived the great vicissitudes of the early times and after, the answer may be that the self-sufficient village, which was a basis of Indian civilisation, survived even when the capital cities changed hands. In this static unit with its unvarying social life were also the seeds of its decay and backwardness, as we can see today.

THE REVOLT AGAINST HINDUISM OF THE JINA AND THE BUDDHA

After about the first thousand years of the Aryan conquest the social order seems to have become petrified. The caste system became rigid and the priests highly corrupt. At this stage, Vardhman, later called Jina, tried to break away from Hindu religion and to preach a gospel of concern for men, animals and plants alike, because he believed that everything has life. After the Jina, there arose one of the greatest figures of human history, the Buddha. He was a young prince born in the lower borders of Nepal, in Kapilavastu, and his first name was Gautama. On seeing the pain and misery around him, he renounced the richer life

of the palace. He wandered as an ascetic across northern India, arguing with the Brahmins against caste and superstition. One day, after many months of penance and meditation, he felt he had received illumination, that is to say he became the Buddha, the Enlightened One. He then preached the path of good deeds, good thought and good words. He asked men to show compassion and tenderness towards every living thing. And he promised Nirvana, Salvation, to those who walked on the right path. Gautama the Buddha died in 504 B.C. But his disciples carried his message all over India and far into South East Asia, China, Korea and Japan. The negative teaching of early Buddhism was relaxed about a hundred years later. And a great many rock-cut temples and monasteries came to be built, housing the imaginary relics of the Buddha. This stream of Buddhist art flowed from Barhut and Sanchi in the north to the cave temples of Western India: Karli, Bhaja, Bedsa and Kondane. From here the monasteries spread towards Ajanta, where the wall paintings and sculpture express the most tender sense of human life, rendered with superb mastery of technical expression. The sister shrines of Nagarjunakonda and Amaravati carried Buddhist art further south. Thence the influences travel across the seas, to Siam, Java and Cambodia. This art derived many of its forms from the Greeks who were left in the North after the invasions of India in 342 by Alexander of Macedonia. The foreign elements were, however, assimilated by a dynasty of Buddhist kings called the Mauryas. Their kingdom spread far from Central Asia in the North to Kalinga in the South East. Under its most famous emperor Ashoka (263—223 B.C.) the greater part of the Indian Peninsula seems to have been united more firmly than at any time before or since.

THE GOLDEN AGE OF INDIAN CULTURE

This humane Buddhist civilisation soon found itself being counter attacked by waves of Hindu revival. The conflict between the two ways of life was not resolved. But, through this very tension, there appeared a renaissance literature and art, rich, vital and intense. In fact, the period from the 1st Century B.C. to about the

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5th century A.D. has been called the Golden Age of Indian Culture. The dynasty of Gupta Kings who ruled India at that time extended contacts with the outside world and patronised the arts so that the lives of the upper and middle strata of the population were ennobled by the expression of sublime truths in stone, in paint and in words; Kalidas, the Indian Shakespeare, flourished in one of these splendid courts. The princes who succeeded the Guptas in the early mediaeval period were devoted to the Hindu revival but did not succeed in creating political or social unity in the country.

THE WAVES OF FOREIGN INVASION

Into this divided India burst the waves of Mohammedan invasion in the 11th century. The first conqueror Mahmud of Gazni raided northern India seventeen times. It was not the strength of his armies which won for him victory after victory but the disunity and weakness of the native princes that led to the betrayal and alien occupation. Mahmud could not extend his empire beyond the Punjab and part of Central India, but his heirs reigned in the area for nearly 150 years. In spite of the danger in their midst, the Rajput princes failed to unite. And in the last decade of the 12th century, a second wave of Afghan conquest under Sultan Mohammad of Ghor, spread, this time permanently, all over Northern India, from Lahore to Delhi and thence to Bengal. These Muslim princes made Delhi the capital of a loosely knit empire, which took tribute from many feudal nobles and generals. The empire spread also to the Deccan, though its hold in the South was weak, until the centre itself was shaken by the savage Mongol invasion of Tamuriane in 1398.

At the end of the period of the last Afghan dynasty, a revival of Hindu power under Rajput leadership was on the point of overthrowing the empire of Delhi, when a new conqueror broke in from the North. This was Babur, a descendant of Taimurlane, who captured Delhi in 1526. He broke the rising Rajput power and founded the Mughal empire which remained the paramount power in India until its decay on the eve of the British conquest. Under Akbar the Great, the grandson of

Babur, India achieved a measure of centralisation and unity which had not been realised since the reign of Ashoka in the 3rd Century B.C. or under the Guptas in the 4th century A.D. This powerful but tolerant prince tried to reconcile his Hindu and Mohammedan subjects. He even thought of a common religion, which both could accept. The new religion failed, but a great cultural awakening began under Akbar. The poetry, the painting, the architecture, the music and dance, all show the exquisite mingling of the indigenous Indian, Persian and Central Asian influences. Apart from the old fort in Delhi and the tomb of his father, Humayun, Akbar's reign saw the building of a new model city at Fatehpur Sikri as well as the Red Fort in Agra.

Shahjahan, the Grandson of Akbar, was an inveterate builder, being responsible for the extensions of Agra Fort, the Red Fort, the Jumma Masjid and the celebrated Taj Mahal at Agra. But the later and weaker Mughals exercised only a nominal leadership over the virtually independent Straps and soldiers of the more distant provinces of the empire. The arts progressively declined and the religious bigotry of the princes, especially Aurangzeb, let loose a vast anarchy. The Mohammedan rule in India stretching over nearly eight hundred years affected the various regions of the peninsula in various degrees. The influence was at its maximum in the North West and at its minimum in the South. The intermixture through marriage introduced a certain amount of alien blood. But as almost all the invaders settled down, they merged with the local population. At any rate, the Afgans are not by race or even by language a foreign stock in India, and a mongolian element had been present from earlier periods. Therefore, it is reasonably certain that the great mass of the Muslim population is descended from the Hindus who embraced Islam either to preserve their lands or to escape from the caste system. The faith bequeathed by the Prophet Mohammed recognised neither race nor colour nor caste and it brought a healthy gospel to India. There were periods of iconoclasm and persecution, but there were brief. After a period of struggle the Muslim rulers usually ended by employing

Hindu officials and even by marrying Hindu princesses. In the villages there was little tension between the two creeds. And though both the earlier Afghan and Tarat conquerors were primitive, they brought in their wake the love of glory and pomp and patronised various men of culture from different parts of Asia and the West. Indian civilisation of the 16th century, with its sensitive art, its rich literatures and its astonishing handicrafts was a proud achievement, broadly the equal and in some respects perhaps the superior of the cultural attainments of Europe, of this time.

Unfortunately, however, the Indian civilisation of this period remained static, because the village life, based on primitive agriculture, was moribund; canals and roads were neglected. And no new class arose like the mercantile class of the west of the same period, to bring movement into the stagnant political and economic structures of this country. The only spontaneous developments came with the marching armies through which the imperial dynasty sought to hold the country together. These waves passed over the village with the customary loot. No reformation was at work in the field of thought. Above all, Indian speculation was based, not on the experimental methods of science which had brought the illumination of renaissance to Europe but on mystic faiths of which the keys were held by a few priests and ascetics. So when the impact of the West was felt in India, the technical advantage was on the side of Europe, which had far outrun the countries of Asia in industry and other fields.

During the 18th century the organised might of the British East India Company slowly but surely gained control of the bulk of India. The divided peoples seemed to fade out of history, doomed to be shadows in the obscure background of seven hundred thousand villages which dotted the country. After prolonged battles for the occupation of the entire landscape, the Company met with final resistance in the revolt of 1857. The corruption of the Company's officials and its mismanagement was ended by the assumption of authority over India by the British Crown and Parliament. A semblance of political unity was restored to the country, and certain reforms carried out which

brought stability for a time. The central Bureaucracy ruled under a Viceroy who was responsible to the Secretary of State for India in the British Parliament. The need to transport armies and merchandise imported to India from Great Britain led to the laying of hundreds of miles of railway track which knit the country together. Public works began to claim attention, and an attempt was made to win over the upper orders of Indian society by the introduction of a new kind of land system. A number of landlords were vested with vast estates. They paid a fixed revenue to the British Sirkar but they could levy as much tax as they liked from their tenants. This indirect oppression led the peasants to leave the land and become a potential proletariat in the big towns. The British saw the opportunity of utilising this labour force for industrial development and the factory system began in full swing as it had done a little earlier in Great Britain. There was a great boon through the coming of industry for a period. But then the cheaper finished goods produced in India through cheap labour and smaller freight charges began to offer intense competition to the finished goods from the United Kingdom. So the industrial development of India was slowed down. This led to discontent among the rising Indian merchant classes and the intelligentsia. For once the forces of machine civilisation had begun to operate in the country and the steam engine and the central government had bound the various parts of India together, all those processes were set going which had been witnessed in the progress of industry in the West. The caste system began to give place to a class society. The people became conscious of the exploitation of their resources by the alien rulers, and the intelligentsia inspired by the libertarian ideas of the West, especially of the British Parliamentary democracy, began to demand freedom. The Indian National Congress led by English and Indian liberal leaders came into being to unite all those who stood for responsible self-government.

At the turn of the century there appeared a man of undoubted political genius, Mahatma Gandhi. He understood the pulse of the masses and he evolved a new method of struggle

against foreign rule with non-violence and non-co-operation as the main weapon. Opinion had been growing, specially in liberal circles in Great Britain that India's demand for freedom should be conceded. In 1945 a strong mission was sent by the British Parliament to negotiate the transfer of power. The discussions were held up through the insistence by the Muslim leader, Jinnah on a separate Islamic state of Pakistan. The dead-lock was ended by the declaration of two independent dominions of India and Pakistan on the 14th of August, 1947. This led to bitter partitional riots in Punjab and Bengal. But nevertheless the much longed for freedom had come, and India now set itself the task of building a new constitution and a good life for its people.

During the last ten years our country has become a Republic, while still maintaining its link with the British Commonwealth, and its various territories have been integrated through the accession, to the Indian Union, of the erstwhile semi-independent princely States. The two five-year plans sponsored by the democratic Indian Parliament have set going the process of social and economic advance through a mixed private and public economy. The cultural life of the country has been enriched by the provision of new opportunities for the creative arts. The prospects of Indian civilisation seem to depend, in the opinion of the advanced thinkers, upon the ability of the Indian people to adopt the material forms of the West without being victims of the typical Western inability to see beyond goods and merchandise — that is to say by having the genius to see the goods as the means to an end beyond the goods instead of mistaking them for ends in themselves.

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Some Outstanding Educational Institutions in India

K. C. Vyas, Joint General Secretary, N.E.F. Indian Section.

EDUCATION in India has been making various experiments, and the results of these have been the establishment of outstanding institutions which carry out different programmes by various methods and have different ideals. These institutions have been getting their inspiration from the traditional past as well as from the changing circumstances in India.

Some of these institutions may be mentioned as follows:

1. Gurukul in Kangri
2. Shantiniketan — Vishvabharati
3. Jamia Milia Islamia (National Muslim University, Delhi)
4. Kalakshetra.

GURUKUL AT KANGRI

The Gurukul in Kangri is situated on the Ganges at the foot of the Himalayas. The whole environment re-creates the atmosphere in which the ancient sages lived. Surrounded by nature in all its beauty, by the mighty Himalayas and the Sacred Ganges, one forgets the man-made world and finds oneself in the midst of vital nature. The effect of this natural grandeur on the life of the child or student was later taken into consideration by the great educationist, Rabindranath Tagore. The part played by trees, mountains, rivers, clouds, rains, soil and grass, in other words by living nature, is important for the development of the finer qualities of human nature. But the Gurukul did not consider the effects of natural surroundings scientifically. It only followed the tradition of the ancient sages and sought to find peace from the hubbub of city life. It is a residential institution; the boy enters at the age of seven and stays until he is twenty-four. He never leaves school during this period. Parents are allowed one visit a month. From seven to fourteen years he studies Sanskrit and Vedas, and after his fourteenth year he is introduced to English studies. The medium of instruction is Hindi. Hans Kohn describes the activities of the Gurukul in the following words: 'Strict

discipline and bodily hardihood create a new type of manliness. Daily discussions with the Principal on ethical problems, daily bathing in the Ganges, agricultural work and carpentry, laboratory experiments and Sanskrit as the medium of all culture; these lend a remarkable character to the School in its peaceful seclusion.'

SHANTINIKETAN

The Shantiniketan came as a Poet's protest against the formal and traditional education which he found to be suffocating and restrictive. This led him to establish a School at Shantiniketan near Bolpur.

The main urge came to the Poet, through his reverence for the ancient atmosphere in which education was imparted by the Rishis of old. He wanted to take the educational institutions into the midst of nature. He believed with great conviction that nature could teach and impart peace. To him the colours of the trees, sky, earth and the song of the rivers, birds, thunder and sea were great instruments to teach the child the real sense of colour and sound. The poet wanted to establish his abode in some place in the midst of nature. He found the place at Bolpur. The ideals of the school he established were laid down by him in a letter to a friend. He wrote:—

'Freedom in the mere sense of independence has no content, and therefore, no meaning. Perfect freedom lies in the perfect harmony of relationship which we realise in this world . . . not through our response to it through knowing, but in being.

'Freedom is not merely unrestricted space and movement. There is such a thing as unrestricted human relationship, which is also necessary for children. . .

'In my institution I try to make provision for these aspects of freedom, freedom of mind, freedom of heart and freedom of will.'

With all his visionary love for the finer life, the poet did not forget the problem of life's practical necessities. He believed that an intellectual life without a life of work and toil could not exist. He wrote:

'Education should not be dragged out of its native elements, and life-current of the people. Our centre of culture should not only be the centre of intellectual life of India, but the centre of her economic

life also. It must cultivate land, breed cattle to feed itself and its students, it must produce all necessities, devising the best means and using the best materials, calling science to its aid. Its very existence should depend upon the success of its industrial ventures carried out on the cooperative principle, and an active bond of necessity. This will also give us a practical industrial training, whose motive-force is neither greed nor profit.

'Since an institution must group round it all the neighbouring villages and vitally unite them with itself in all its economic endeavours, their housing accommodation, sanitation, the improvement of their moral and intellectual life... these form the object of the social side of its activity.'

JAMIA MILIA ISLAMIA

(AND THE BASIC EDUCATION SCHEME)

Jamia Milia Islamia (National Muslim University) Delhi, was the result of the efforts of some nationalist muslims to establish a National University in opposition to the pro-British Aligarh University during the British Period.

The Nationalist-minded students and teachers left the Government supported and Government-controlled University, and in a group of tents they set up a courageous but obviously improvised rival that was thoroughly nationalist and free.

The Jamia takes into consideration the methods, ideals and discoveries of the modern West, and utilises only that which can bear the test of the peculiar conditions in India. Its system of education has aimed at being progressive.

The Jamia possesses an excellent staff of teachers who bring with them not only a high standard of teaching but initiative and idealism also. Among them, the Principal, Dr. Zakir Hussain stands out as an outstanding educationist. In fact, the institution has been almost entirely indebted to this man and to his obvious ability in getting over various difficulties. His chairmanship of the Wardha Basic National Education Committee brought well sustained fame both to himself and to the Jamia.

Then over and above these ideals of the Jamia Milia Islamia University, it was one of those institutions which was the first to experiment on the principles of Basic Education under the able guidance of its Principal Dr. Zakir Hussain. The main features of the Basic Education can be summarised from the Wardha Basic National Education Committee's scheme.

The Wardha Scheme, after pointing out the drawbacks and inadequacies of the existing educational system, points out that 'any Scheme of education designed for Indian children will in some respects differ radically from that adopted in the West. For, unlike the West, in India the nation has adopted non-violence as the method for achieving all round freedom. Our children will therefore need to be taught the superiority of non-violence over violence.'

The child should be educated through some suitable form of productive work. It is desirable, because it relieves the child from the tyranny of a purely academic and theoretical instruction against which its active nature is always making a healthy protest. It balances the intellectual and practical elements of experience, and may be made an instrument of educating the body and mind in coordination.

The introduction of such practical productive work in education will tend to break down the existing barriers of prejudices between manual and intellectual workers, harmful alike for both. It will also cultivate in the only possible way a true sense of the dignity of labour and of human solidarity... an ethical and moral gain of incalculable significance.

From the strictly educational point of view, greater strength and reality can be given to the knowledge acquired by the children by making some significant craft the basis of education. Knowledge will thus become related to life, and its various aspects will be correlated with one another.

In order to secure these advantages it is essential that two conditions should be carefully observed. First, the craft or productive work chosen should be rich in educative possibilities. It should find material points of correlation with important human activities and interests, and should extend into the whole content of the school curriculum. The object of this new educational scheme is *not* primarily a production of craftsmen able to practise some craft mechanically, but rather the exploitation for educative purpose of the resources implicit in craft work. This demands that productive work should not only form a part of the school curriculum — its craft side — but should also inspire the *method* of teaching all other

subjects. Stress should be laid on the principles of co-operative activity, planning, accuracy, initiative and individual responsibility in learning. This is what Mahatma Gandhi means when he says, 'Every handicraft has to be taught not merely mechanically as is done today, but scientifically, that is to say, the child should learn the why and wherefore of every process' — of course through personal observation and experience.

This scheme is designed to produce *workers* who will look upon all kinds of useful work including manual labour, even scavenging, as honourable, and who will be both able and willing to stand on their own feet.

In short, the scheme envisages the idea of a co-operative community, in which the motives of social service will dominate all the activities of children during the plastic years of childhood and youth. Even during the period of school education they will feel that they are directly and personally co-operating in the great experiment of national education.

KALAKSHETRA

On 6th January, 1936, Rukmini Devi Arundale inaugurated the International Academy of Arts to emphasize the essential unity of all the Arts and to work for them as being essential to individual, national, religious and international growth. The name of the Academy was changed to the sanskrit term Kalakshetra, meaning the sacred abode of the Arts.

It will be seen that the *Kalakshetra* idea of Art is an all-round one, and its purpose, far from being only to entertain... though entertainment has its place in all Arts... is to provide the student with the means and the inspiration for carrying over the high qualities in all the arts into life.

Painting also finds an important place in the curriculum. All the students have a basic training in this art and those who show any special aptitude, receive special help. Stagecraft, stage-lighting, costume-designing and other allied arts and crafts are also included in the studies of those who definitely desire to make the stage their vocation in life.

Kalakshetra is specially interested in the preservation of those indigenous crafts for which India is so justly famous. The weaving section attached to the institution produces beautiful saris and other fabrics for which there is a demand all over the country. In fact, the demand is so great that it is not always possible to meet it. It is hoped that it will soon be possible to build a model village for artisans who are expert in their several lines, and thus save many of these exquisite crafts from dying out.

A religious spirit pervades the entire life of Kalakshetra. Religion is understood and expressed in no sectarian way. Where there are students belonging to different religions, they are all encouraged to practise their respective faiths. Insistence is laid upon the essential unity of all human aspiration that finds its expression in religion. The main emphasis is on that spirit of dedication which really is the basis of the religious impulse and is necessary to all creative life. The whole of *Kalakshetra* seeks to be a home, a home where the members of the family study their several arts but where the home idea prevails in all aspects of life and study. Religious spirit and reverence for the ideal of home form the foundation of the work.

It is with the idea of discovering and emphasizing the values that are eternal, so that the future of our country may be greater than her past, that Kalakshetra has been created as an instrument.

BRIDGING THE GAP

E.N.E.F. 1960 Summer Conference

Information from the Secretary, E. N. E. F. 1, Park Crescent, London W.1.

Programme in a Basic School

L. R. Desai, Principal, A. G. Teachers College, Ahmedabad

BASIC EDUCATION is education for life, through life, imparted through productive, creative and socially useful work. The programme in a basic school is organised on the basis of the above definition. A basic school, whether residential or non-residential, works approximately in the same way if not in an identical way. It is a school where education is imparted through life and hence whatever the official time, it starts its work from the rising of the child to his going to bed at night.

The Basic School takes care to see that the children attending it have done their morning duties satisfactorily by checking them up at the assembly or prayer before the formal work starts. It takes into account the behaviour of children at home, their attitude towards other family members, their participation in the domestic work at home, their willing help in the family profession, if any, and their social contacts. In a residential school, some of the above aspects are organised by the authorities, while in non-residential schools, these aspects are checked almost daily. Thus the social life at home is not diverged from the life at school. And importance is given to the natural life of children at home which helps them in their preparation for adult life.

The social, academic and cultural aspects of education are developed through productive, creative and socially useful work. 'Work' is the centre of education. It is the pivot around which all programmes rotate, and the effectiveness of achievement in the different aspects is measured by the extent of productivity, creativeness and social utility of the work used as a medium. Craft has great educational possibilities, and takes the central position, other social activities coming next. Although craft-work is assigned a definite place in the timetable, it touches other academic aspects and is relevant to the learning of different subjects. The organisation of social activities depends on the environmental situations arising from time

to time and these activities also serve as media of instruction.

The work in a basic school is more or less organised on the following pattern:

The school starts with an assembly programme when all children come together, go through 'personal-cleanliness-check-drill' organised by teachers or class leaders. A prayer with a devotional song is organised either before or after this. At the time of check-drill, those children who are not found satisfactorily clean are made to attend to different items of personal cleanliness under the supervision of the leaders. This over, the academic programme starts with craft work out of which instruction in some of the academic subjects is expected to start. The craft work is normally divided into two categories — individual and community. The community craftwork is supposed to be sacrificial and has, therefore, a special dignity. Great importance is attached to the 'finish' of the work as the marketability of the product decides to what extent the work has been useful and productive. It is through attention to 'finish' that different scientific problems in connection with craft work arise and the solution of which leads to academic knowledge in that branch. Thus craft work and problems arising out of it keep children busy in the study of different subjects for a substantial part of the day. At a suitable time of the day, some socially useful activity is undertaken which serves a double purpose of useful work, social contact with the village or the community, and an occasion for instruction in one or the other of the socially academic subjects. Before closing, children once again meet together, take stock of the work done, see that things are in their respective classrooms and proper places and take assignments, if any, of the work to be done after school that day and before school the next day. In residential schools, the work out of school is organised by the children themselves and is supervised by the teachers and therefore shows better output in quality and quantity.

The learning and teaching in a basic school being environmental, the time table and the curriculum are only guides and are not rigid. They serve as checks on general organisation but are not treated as masters. The activities are suitable to local conditions and are based on co-operative work which ultimately leads children on to a new way of life organised on co-operation, self-help, service and thinking for others. The active part played by children develops in them confidence in their ability to work and gives them a purpose and an incentive to further learning. The knowledge gained is not restricted to separate subjects, and so learning becomes integrated and rational. As the need for learning a particular item arises out of a problematic situation, the knowledge gained is purposeful and the process of gaining this knowledge develops rational or scientific thinking.

Emphasis on productivity in the original scheme has led to some misunderstanding about the scheme itself. This misunderstanding is not valid. The productive aspect is qualified further and is described as 'educationally productive' and thus the physically productive aspect does not get precedence over the educative aspect. The educationally or mentally productive aspect creates new ideas and their combinations which lead to creativity, richness and unity with the soul and thus remove the

soullessness of present day education. The programme-cum-method gives the children the joy of creative and constructive work done with the spirit of co-operation and service and is, therefore, the crux of the scheme. The activity whether manual, mental or social makes the individual conscious of the purpose which motivates the activity, and the corporate nature of the activity gives him a spirit of give and take and an opportunity for initiative and drive.

In the basic school we find Gandhiji's dictum — Education means growth and it is essentially a social process — and Dewey's ideology in 'we must use all work in wood and metal, of weaving, sewing and cooking as methods of living and learning.'

In addition to the general routine described above, the basic school serves as the community centre of the village, and all activities relating to the village — celebration of festivals, activities in connection with the raising of standards, removal of illiteracy and superstitions, cleanliness and health of the village, the participation of the populace in some national work, and many other activities — emanate from the school, the teacher working as the leader, the initiator or the helper as the case may be. In a properly conducted basic school one sees the pulse of the community throbbing with enthusiasm for the new social setting which the basic education scheme claims to evolve.

A Review of the Progress of Education in the Bombay State

Hitendra Desai, Minister for Education, Bombay State

I. ACADEMIC EDUCATION

Retrospect

IN THE OLD AREAS of Bombay State, the programme of educational reconstruction started with the P. W. R. schemes which commenced in 1947–48. Among the various measures adopted for this purpose the following may be mentioned: introduction of compulsory primary education in all places with a population of one thousand and above, (according to the 1941 Census), establishment of Government Basic Training Centres, improvement in the pay-scales and service conditions of

secondary teachers and provision of increased grants to non-Government secondary schools. In the year 1951–52, when the First Five Year Plan commenced, considerable field work had already been done for the improvement of both primary and secondary education. Steps had already been taken for the starting of regional universities in order to promote and foster the study of the regional languages. The First Five Year Plan included various schemes for carrying out the work of educational reconstruction further. It was during this period that considerable progress was made in stabilising Basic Education in compact areas. Steps were also

taken to convert all Primary Training Colleges into 'Basic' so that basic trained teachers could be made available in sufficient numbers. In the field of primary education in general, considerable progress was made in extending compulsion not only to the Old Bombay Districts but also to the new areas added to the Bombay State as a result of the merger of States. In the field of secondary education the introduction of vocational courses in certain selected schools launched a much needed reform.

The Second Five Year Plan

It was against this background that the Second Five Year Plan was formulated. The objectives were: further expansion of primary education, expansion of basic education, and proper provision for the training of teachers and school buildings in the field of primary education. In the field of secondary education, the main objective of the Second Plan was to make further provision for diversified courses in Secondary Schools according to the recommendations of the Mudaliar Commission. Loans were to be given for the construction of School buildings, for paying increased grant-in-aid to non-Government Secondary Schools, for free-studentships to pupils and so on. Arrangements were made for the expansion of Visual Education and miscellaneous schemes such as Physical Education, Youth Welfare, expansion of Vocational Guidance and so on. In the field of higher education, provision was made for payment of matching grants to the Universities for development schemes approved by the University Grants Commission, and also for certain essential amenities at Government colleges, for post-graduate education, and research in basic sciences at the Institute of Science, Bombay, and for increased grants-in-aid to non-Government colleges. Provision for social education was made under the Community Development Project administration.

During the First Plan, a complete overhaul of the syllabus of the primary and secondary schools was undertaken. The new syllabus was ready by 1953-54 and was introduced in all the schools from June, 1955, when new and improved text-books were also made available for the new courses.

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Secondary Schools	2,368	872,404	35,442	89,866,279
Primary Schools	46,960	5,362,666	148,508	171,738,479
Social Education Classes	18,548	348,267	14,540	995,768
Other Schools	1,534	114,236	7,557	20,680,703
Total	69,651	6,822,815	212,869	343,421,228

The working of the Second Plan received a slight set-back on account of the re-organisation of States which became effective on 1st November, 1956. As a result of this re-organisation, regions which were at different levels of educational development were brought together. Moreover, the different components of the State have different systems of administration and organisation. The Government is aware of this lack of uniformity in the educational development and in the machinery for the administration of education, and steps are being taken to evolve a uniform but flexible system of education in the whole State.

Educational Statistics.

The above table gives statistical information about the different types of educational institutions in the State for the year 1957-58.

Out of the seven Universities, one was a Rural University and one was exclusively for women. The Government spent during 1957-58 about Rs. 55.84 lakhs on payment of grants to these Universities. In addition to the above, an amount of Rs. 602,286 was sanctioned as a depreciation grant for the replacement of apparatus, instruments etc. and for the upkeep of buildings. Since June 1958 one more University has been established to cater for the needs of the Marathwada area.

Out of the 2,368 Secondary Schools, 143 were Multi-purpose Schools, seventy-six of these schools being conducted by the Government.

The Multi-purpose schools require better accommodation, more equipment, and a larger percentage of trained staff. Schools with Agriculture as one of the courses require in addition sufficient land. Difficulties are experienced in securing the necessary trained and qualified staff for Multi-purpose schools especially for the Home Science and Fine Arts courses. The Multi-purpose schools are substantially aided by the Government of India, and if this policy is continued, their number is likely to increase appreciably in the near future.

Out of the 2,368 Secondary Schools, as many as 683 were in rural areas.

Out of the 872,404 pupils in secondary schools, 215,084 were girls. The total number of pupils from rural areas studying in secondary schools was 210,665.

Out of the 46,960 primary schools, as many as 7,470 were basic schools. The number of pupils in these basic schools on 31st March, 1958 was 1,541,745. It may be pointed out, however that Basic Education is extended in schools progressively by Standards, and the number of pupils actually under basic instruction was only 934,767.

The total number of teachers working in basic schools was 41,918 of whom 18,557 were basic trained and 9,618 had received ordinary training.

The total direct expenditure on Basic Education during 1957-58 was Rs. 45,446,426. About 83 per cent of the expenditure was met from State Government funds. The total realisation of articles produced in basic schools was about 5.64 lakhs of rupees. (1 lakh = Rs. 100,000)

The number of primary schools in rural areas was 41,446 and the number of pupils from rural areas attending primary schools was 3,670,124. Of the 5,362,666 pupils in primary schools, 1,834,827 were girls. The number of pupils in Primary Schools represented about 10.1 per cent of the total population in the State.

31,576 of the 148,508 teachers in Primary Schools, were women; and of these 20,994 or 66.5 per cent were trained. The corresponding percentage for men teachers was 51.8. The total direct expenditure on Primary education represented about 49.5 per cent of the total direct expenditure on Education.

Out of the 54,904 towns and villages in the Bombay State, 36,550 had schools. Of the remaining 18,354 villages, educational facilities of 7,010 of them were met by schools in a neighbouring village leaving 11,344 villages without schooling facilities. Most of the villages without schools were situated in Marathwada and Vidarbha, and it is expected that by the end of the current Plan most of them will be covered.

In 1957-58, the Government of Bombay conducted a thorough and detailed educational survey of the state with particular reference to primary education but covering also the middle stages (Standards V-VII) and secondary stages (Standards VIII-XI) of education. The survey assessed the educational facilities available under existing provision and in the light of these, proposed location of new schools so as to be of educational benefit to the largest possible percentage of the population especially in the rural areas. Under the proposals made by the Survey, about 98 per cent of the rural population can be provided with Primary educational facilities. The master-plan drawn up by the survey will guide the future expansion of primary education in the State. The Survey Report is now being printed and will be out in the near future.

The expenditure on account of the Survey was subsidised by the Government of India to the extent of 66.66 per cent, the State Government bearing the remaining expense.

In Saurashtra and Kutch, compulsory education has not been introduced so far. In Marath-

wade and in Vidarbha compulsion has been introduced only in a few towns and villages. In the areas of the old Bombay State, however, out of the 29,615 places, compulsion has been introduced in as many as 27,888 places and all the remaining villages have a population of less than 500 each. Compulsory education is made applicable progressively in the age-range 7-8, 7-9, 7-10 and 7-11.

As far as the areas of the old Bombay State are concerned, all the children in the age-group 7-11 will be brought under compulsion by the end of the Second Five Year Plan.

Free Education.

Article 46 of the Constitution requires the State Government to promote with special care the educational and economic interests of the weaker sections of the people. Hitherto, the practice in the Bombay State was to equate the weaker sections of the people with the Scheduled Castes, Scheduled Tribes and the Other Backward Classes. In the former Bombay region, only such communities as were approximately as backward socially and educationally as the Scheduled Castes or Scheduled Tribes were included in the list of Other Backward Classes. Emphasis was thus laid on Social and educational backwardness, with the result that the economically backward classes like agriculturalists and artisans were excluded from the list.

In the Marathwada and Saurashtra regions, emphasis on the other hand, was placed on economic backwardness. Moreover, these lists were based on caste. There was no list of Other Backward Classes in Vidarbha and Kutch regions.

Poverty generally results in backwardness of every kind and there are classes like landless labourers, village artisans, petty landholders etc., who are equally backward and who, consequently, equally need assistance from the State funds for their advancement. The State Government has, therefore, come to the conclusion that income instead of caste should be adopted as the basis for determining the classes to be included in the new list of Other Backward Classes.

From 1959–60, all persons whose annual income from all sources does not exceed Rs. 900 per annum are, irrespective of religion, caste or community to which they belong, treated as belonging to the Other Backward Classes. Pupils belonging to this new class receive free education at all stages, that is primary, secondary, collegiate, professional, technical, etc., as the case may be.

Educational Research.

In 1955–56, the Government created a Research Bureau in the office of the Director of Education, to carry out research in administrative problems with a view to improving administrative efficiency. This is the first Bureau of its type in the whole of India and its development is being watched with interest.

Research in education is being carried on by the secondary training colleges affiliated to various Universities in the State. In addition, there are also institutions such as the Indian Institute of Education, Bombay, and the Institute of Rural Education, Gargoti, which are engaged in Educational Research. All Universities have instituted the M.Ed. Examination which can be taken entirely by written papers, partly by written papers, partly by research, or entirely by research, and the Ph.D. in Education which is exclusively a research degree.

A few secondary schools in the State have also been recognised to carry on work on an experimental basis. The intention behind recognising such institutions as 'Experimental Schools' is to encourage them to carry on worthwhile experiments in respect of methods of teaching, syllabus, school timings etc. The Government has appointed Committees to scrutinise and assess the results of experiments carried on in these schools. Instructions have also been issued to the District Officers to give wide publicity to the findings of these experiments.

II. ART EDUCATION

Until recently, the history of Art Education in this State was almost synonymous with that of the Sir J. J. School of Art, Bombay which

was founded in 1857 and named after Sir Jamshedjee Jeejibhoy who gave a munificent donation of Rs. 100,000/— for the purpose. The Institution started with part time drawing classes, and its administration was placed under a special committee constituted for the purpose. In 1865, three ateliers were added for decorative painting, modelling and ornamental wrought-iron work. By 1870, Government assumed the entire control of the Institution, to become responsible for the cost of its up-keep, to arrange for an appointment of an adequate staff and to undertake the erection of permanent and suitable building for the accommodation of all departments. The Sir J. J. School of Art, thus became a Government Institution with a permanent and suitable building. With these radical changes, a new chapter was started in the life of the School and a period of rapid development set in. In 1887, a class for training Drawing Teachers was added and a system of Drawing Examinations for schools was organised. In 1891, an Arts and Crafts section was established for the purpose of stimulating the artistic industries in India — one of the important objects for which the school was founded.

In 1910, a pottery section was added, but was subsequently closed in 1926. Between 1901 and 1929 the school progressed in several directions. The system of teaching was modernised and the design and technical methods employed in the Department of Arts and Crafts were improved. A special department of Architecture was established, and an Inspector of Drawing and Craftwork was appointed to organise the Drawing examinations and to inspect the drawing classes. The study of the nude from life was introduced for the first time. Government Diplomas in Painting, Modelling and Architecture were instituted. The subject of Indian Art was given a place in the School curriculum, and classes for Indian Decorative Painting and Mural Painting were added. It is worth noting that the School has since executed several decorations for public and private buildings. All these developments led to a great expansion in the activities of the School and it was therefore proposed that the School should be made independent of the

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Department of Public Instructions and placed under its own Director who would be directly subordinate to the Government. This was accepted and the School started its life as an independent department in 1929.

In 1935 a section for Commercial Art was introduced and it was developed very considerably between 1936 and 1946. New subjects such as Photography, Lithography, Block-making, Interior Decoration (Crafts and Designs), Printing, Book-binding and Packaging were introduced and visiting lecturers were appointed to teach the subjects.

In 1946, the continuous succession of the European Heads of the School came to an end and for the first time, an Indian (Shri V.S. Adurkar) was appointed as the Director of the Institution. Since 1947, the School has been making very rapid progress. The department of Architecture was affiliated to the University of Bombay for a degree course in Architecture. Part-time classes were introduced in (1) Drawing and Painting, (2) Modelling (3) Photography, Lithography, Block-making, Interior decoration in the Commercial Art and (4) Graphic Arts, with a view to providing facilities for those who are unable to join the regular classes. In 1958, the departments of Architecture and Commercial Art were converted into two independent Institutions known as the Sir J.J. College of Architecture and the Sir J.J. Institute of Applied Art. Owing to the growing importance of the Fine Arts, the Government up-

graded the teaching posts in the Institution with the result that the teaching staff now consists of professors, lecturers and assistant Lecturers. The change was also made with a view to improving the standard of teaching so that it would be brought up to the level of Collegiate status.

The Institution now consists of the following four departments:—

1. Department of Drawing and Painting,
2. Department of Teacher Training,
3. Department of Sculpture and Modelling,
and
4. Department of Arts and Crafts.

The Sir J.J. School of Art is still a self contained unit in the midst of picturesque surroundings. With a hundred years of useful service, the School is on the threshold of a New Era of higher hopes and nobler aspirations.

III. TECHNICAL EDUCATION

During pre-independence days there was no special organisation to supervise the Technical Education in Bombay State. It was partly looked after by the Director of Education and partly by the Director of Industries. With the new era of independence, the great need for development of technical education on scientific lines was realised. In order, therefore, to develop the technical education in Bombay State, the Government of Bombay set up in 1948 a special organization, the Department of Technical Education.

In 1948 when the organization was set up there were about 100 technical institutions under its control which included only two engineering colleges. Since then, there has been a rapid growth in technical education.

In 1948 — the number of students studying in Government and private technical institutions was about 1100, and about 650 students were studying in the two engineering colleges. During the last 10 years, the number of Institutions has risen from 100 to 355. The number of students studying in these institutions has now risen from 1750 in 1948 to about 40,000 in 1958-59. In 1948 an amount of Rs. 28.17 lakhs was spent by this Department on Technical Education. It has now budgeted for Rs. 2.60 (crores) during 1959-60

for technical education (1 crore = 100 lakhs). Besides this an amount of 81.05 (lakhs) is proposed to be spent on major works.

The Department of Technical Education looks after various types of education such as Technical High Schools, Multi-purpose High Schools, Industrial Schools, Polytechnics and Engineering Colleges. Post-graduate courses and research work are also being done at some of the Institutes under this Directorate. In addition, various types of training schemes sponsored by the Government of India Ministry of Labour, such as Craftsman Training Scheme, National Apprenticeship Scheme, Evening Classes for Industrial Workers and Work and Orientation Centres for educated unemployed are being looked after by this Department. The present number of institutions in each category together with the number of students studying in these institutions is given below:—

	No. of Institutions	No. of students
(1) Engineering Colleges including Architecture and Pharmacy . .	10	Degree 5076 Diploma 3218
(2) Polytechnics	16	4606
(3) Technical High Schools and Multi-purpose Schools	62	12008
(4) Industrial Training Institutes	20	4516
(5) Other Technical Institutions .	247	10522
Total	355	39946

All the examinations except those in respect of engineering colleges are held by the Department of Technical Education. In 1948 the number of candidates who appeared for examinations was only 2,400, whereas in 1958 the number of candidates who appeared for examinations conducted by this Department, was 20,000. This emphatically proves the increasing interest of our youth in technical education. However, with the rapid industrialisation of our country, there will still be a shortage of technical manpower to supervise various projects. Facilities for technical education, therefore, need further expansion to meet our country's demand for technical personnel. It is hoped that this will be achieved by the end of the 3rd Five Year Plan, if not in the 2nd Plan.

Laurin Zilliacus

Tributé is a great educationist

IT WAS WITH FEELINGS of profound grief that I learnt that my dear and valued friend, Laurin Zilliacus, had, as we say in the idiom of our language, 'become dear to God'. I wrote immediately to Mrs. Zilliacus to say that all of us who had the privilege of knowing him personally, and many more who knew him through his educational work, felt equally bereaved. For Zilliacus had at least two families which were equally dear to him — his personal family and the large, international family of all those, whether celebrated or obscure, who worked in the cause of New Education. During the last three decades, wherever the movement of New Education has made an impact, Zilliacus is remembered with affection and esteem.

He had the great and rather rare quality of genuine and contagious *humanism* — humanism which is interested in all that is human, in all that gives freedom and dignity and creativeness to man. He was an educationist in the deeper sense of the word — that is, not concerned primarily with technical problems of methodology but with education as the means of nurturing a full and balanced human personality functioning in a just social order. He exercised this influence over a wide range of persons and countries not primarily through his specific writings but through his personal participation in meetings and conferences and his gentle and illuminating inspiration which created enthusiasm and shamed doubts and indifference. While essentially an educationist, his academic and intellectual interests were wide and compelling. His story of the development of postal communications, *From Pillar to Post* is well known. A few months before he died, he spent about six months in India, facing the ordeals of a car journey up and down the country, to study some of its famous temples and other architectural monuments. He collected valuable material and was planning to write a book on the subject when Fate decided otherwise. Such was the variety of his interests.

His first personal contact with India was

made in 1935, as a member of the N.E.F. Delegation when he visited many centres of progressive education and inspired and encouraged them by his advice and guidance. I was then working in the University Training College at Aligarh and my first book, 'School of the Future' had recently come out. I recall with gratitude how generous he was in his appreciation of the work of the College as well as whatever little merit there was in the book. In fact, he showed warm-hearted generosity in appreciating good work wherever he saw it, which is a mark of real greatness. The fake greatness, unsure of itself, always takes pleasure in petty and unbalanced criticism which probably feeds its vanity and bolsters its diffidence. Much later, in 1954, I had the pleasure of coming into contact with him when he worked as a member of the International Secondary Education Project Team, appointed by the Government of India in co-operation with Ford Foundation. I had yet another chance to come into lively contact with him on the occasion of the Unesco Seminar on Major Project for Mutual Appreciation of Eastern and Western Cultural Values, which was held in Bombay last year. These opportunities brought him in touch with a large number of Indian educationists and gave him an insight into Indian education which enabled him to place the benefit of his wise advice at our disposal on many important issues.

Zilliacus was a great friend of India, deeply interested in her cultural values and way of life. He held the view that India had a great deal to give to the world in the way of culture and her contribution could be of special significance in this age of tensions and discord when many suicidal forces seem to be in the ascendent. So deep was his attachment that he often referred to this country as his second home where he found much congeniality of spirit. I regard this as a great compliment indeed, from a humanist of his calibre.

I should also add that he was held in great esteem and affection in India by all those who had the privilege of coming into contact with him. He made friends quickly and his sincerity and spontaneous affection broke down barriers of language, race and age quickly. I recall, for

instance, how readily and naturally he made friends with my youngest daughter and maintained the friendship. In this connection, it is interesting to note that he had a rather striking facial resemblance with our Prime Minister, Nehru. In fact, he himself told me how, when he was in the United States, a friend of his came once to call on him and saw a photograph of Nehru in his usual Indian dress on his mantelpiece. He asked him in a rather surprised tone, 'Hullo, what are *you* doing there in this dress!'. Who knows that this resemblance also endeared him still further to some of us? But I have the feeling that the resemblance was really deeper. He had the same warm humanity, the same sympathy with progressive causes, the same generous response to beauty and goodness, and the same earnest striving, amounting almost to a passion, for peace and understanding which have illumined Nehru's public and private life.

May his soul rest in peace and the gentle radiance of his spirit inspire our work in the New Education Fellowship!

K. G. Saiyidain,
President N.E.F.

*Laurin Zilliacus: World Citizen and
Beloved Friend (1895—1959)*

In our world so seldom blessed with true human nobility, a rare event occurred with the birth of Laurin Zilliacus. He was a man tender and gentle in nature, clear in vision, strong in courage and integrity. Life would be finer if there were more such human beings; we who knew him can be profoundly grateful that there was this one.

He was a world citizen in blood, education, experience and conscience: born in Japan of a Swedish-Finnish father (self-exiled from Czarist Russia) and an American mother; educated in continental, British and American schools; founder and director of the only modern school in precariously independent Finland; leader and chairman of the N.E.F. for a quarter of a century; member of the education commission formed by the Indian government to study schools around the world. He was ever world-minded, his concepts reaching far beyond national boundaries, petty quarrels, little

loyalties. I never knew his judgments to be less than humane, lofty and just.

With his rare idealism, his sensitive, gentle moods, Laurin still could be tough-minded when the situation demanded. He never flinched from ugly realities and he had the courage to speak out and the skill to speak eloquently in the presence of bullying power. Sometimes his forthright honesty imperiled his own position, as it did in Teachers College, Columbia; yet he spoke out. In our Divisional Seminar on Social Foundations I have thrilled to hear his simple, powerfully moving speeches lift fearful colleagues out of their academic ruts. In my college Luncheon Forum I watched him hold a breathless audience when he spoke on the theme of the revolt of the little man and his chances in the present rough-and-tumble world.

Laurin wrote with the candor and courage he showed in his speeches. I have been re-reading his forthright, courageous attack on hypocrisy, greed and stupidity in his *United Nations and Foreign Policy*, one of the West's most profound and honest analyses of modern man caught in the precarious automating world. The citizens of all countries want peace and a rising standard of living, he said; there are plenty of natural resources for all on the interdependent earth 'if we will use them efficiently and distribute our products fairly.' But these wants and facts are 'in rivalry with... national interests of competing states.' In chapter after chapter he made an incisive analysis of the 'morally repulsive manoeuvres in the power game', showing how the guilty governments pay their tribute to virtue through hypocrisy. He pointed to the 'indifference to values' in the 'top-hatted... doctrine of the Balance of Power.'

He heaped scorn on the foreign policy program of nations: 'What kind of regimes have the U.S. and U.K. governments, singly or in concert, clamped upon the little men?' He named them and described them: Chiang Kai Shek's evil government, those of the feudal lords in the Middle East, Franco's in Spain, many others. With that of his South African friend, Michael Scott, his was the valiant voice of conscience among us; not withholding his

contempt for our Western acquiescence in *apartheid* in South Africa he said: 'Do not our rulers, wherever they turn their gaze,' he said, 'find the air thick with Machiavellian chickens coming home to roost?'

This man who could stand up so well against evil and mighty forces, was not by nature a fighter; his was a gentle, congenial spirit. I shall never forget his firm, yet gracious, tact in handling our unruly twenty-one man N.E.F. commission in New Zealand and Australia in 1937. Who else could have managed the pro-Nazi Dengler of Austria, his ally, the Japanese war-party, and even the obstreperous Mr. Kandel who, contrary to one agreement after another, took advantage of our New Education platforms to preach reactionary ideas?

Many times during my close, thirty-year friendship with Laurin, he visited in our house, each visit rich in companionship and intellectual challenge. Always we spoke of visiting him in his native Finland and last summer this plan became a reality. On his Island home we saw him, radiant in the center of his family and surrounded by adored and adoring grandchildren.

During these days which were to be the last three days of his life, he was vigorous in body, vital in mind and spirit. And being Zilly, he poured out amusing stories, his blue eyes twinkling with mirth; he shared with us preposterous and delightful fantasies and, with frequent chuckles, made subtle fun of himself. For hours he talked to us about his long stay in India, about the material he had gathered there, and — with glowing pleasure — about the writing he planned to do.

It was bitter indeed that he was not given the time to fulfil these plans; that the world was so tragically to lose a man of Laurin's spiritual force and goodness.

Harold Rugg

I was shocked to read of the death of Dr. Zilliacus. I was hoping that he would be able to join the Conference in New Delhi. The Fellowship has lost a great friend and leader. I am only surprised that his death has not been reported in the Indian press so far.

A. H. Hemrajani

Marjorie Gullan M.B.E.

Teachers in countless classrooms all over the world will learn with sorrow of the death of Marjorie Gullan, (in hospital), on October 8th, for there can be few English-speaking countries in which speech education has not been influenced, however indirectly, by her great pioneer work.

Marjorie Gullan formed in Glasgow, in 1922, the first Verse-speaking Choir in Britain as the outcome of solo and verse speaking by her students at Scottish Festivals. This Choir, under her guidance, gave many demonstrations, in Scotland and in London, of spoken poetry which could be used with children of all ages. As a result, she was invited, in 1925, to take over the Speech Departments at the London Polytechnic, Regent Street, and at the London Day Training College, now the University of London Institute of Education. In that year the London Verse-speaking Choir was formed, mainly of teachers who were studying adult and classroom methods in speech-training and verse-speaking. In all this work Marjorie Gullan was chiefly concerned with bringing poetry to life in the schools, particularly the State Schools; in training teachers so that they might be able to demonstrate what they were teaching; and in developing in them, at the same time, the use of speech and voice as essential classroom tools.

Two years later, so great was the interest in her work that an Association was formed with the aid of Gertrude Kerby. The teaching section began to function under the name of the Speech Institute, while the Speech Fellowship was formed to bring together all who were interested, both of them under Miss Gullan's direction. Premises were taken in Gordon Square, Bloomsbury. Here much experimental work in the field of Spoken English was done, most of it concerned with the ordinary child in the ordinary classroom, and based on the use of spoken poetry. The work, however, broadened so much that speech therapists, phoneticians, child psychologists, teachers of the deaf and the mentally retarded were also attracted to it, seeing in it links with their own widening fields. A quarterly review, *Good Speech*, was produced, edited for some years by John Hampden, and later by Clive

Sanson who is now Supervisor of Speech Education in Tasmania. Classes, Vacation Courses, and an annual Speech Festival and Conference were held. Overseas tours were undertaken by Miss Gullan, with the result that many teachers in the United States and in the Dominions began to work along similar lines, and courses were arranged for them in London during the vital years before the Second World War.

The Speech Fellowship's first chairman was Gilbert Murray, Dr. Gordon Bottomley its second. Clarissa Graves, Dr. E. V. Rieu, Charles Williams, John Hampden were among its supporters, and Geoffrey Whitworth, Founder and Director of the British Drama League, gave the Fellowship a temporary home during the war.

Yet the great force behind this unique work was always the personality of Marjorie Gullan herself. Possessed of a rare humility, self-effacing to a degree which much restricted her fame, a practising Quaker — above all, a great artist in the speaking of poetry — she it was who held together the many interested in her ideas, sustaining and inspiring them.

At the Silver Jubilee Dinner given in her honour in 1952, the speaker who proposed her health summed up her achievement: 'The year 1922 when Marjorie Gullan started the Verse-speaking Choir in Glasgow was a three-fold landmark in English education, poetry and drama. Her influence in bringing new life and imagination into the teaching of poetry, spread by her pupils and her books, is inestimable, for it has now affected two generations, and many hundreds of teachers have adopted her ideas without even knowing them to be hers. Between her and Gordon Bottomley there was a collaboration which may be unique in the history of drama: she shaping the medium of choric speech to his needs, he learning to use the medium as it was shaped. Thus Gordon Bottomley was able to develop the use of the chorus, sometimes even as a protagonist in the drama, and the way was open for *The Rock* and *Murder in the Cathedral*. At the same time her own recitals revealed new beauty in familiar poems, and she astonished us by her genius and her range — from jingles to Greek tragedy. In this Celtic sybil a great actress was

lost to the stage.'

Such an artist might well have been insufferable as a colleague, but her gentleness and humility made her the dear friend of all with whom she worked.

John Hampden
Dorothy Aickman

The other day, going through an old notebook of 1920 vintage before throwing it away, I came across a pink N.E.F. handbill announcing

'Miss Marjorie Gullan will again visit London from 18th May to 14th July 1925 to give a series of Courses etc. . . .'

On the back of the leaflet was pinned a poem by John Oxenham with the following lines:—

*A soul so fiery sweet can never die
But lives and loves and works
through all eternity.*

When Marjorie Gullan first came to London with her Glasgow verse speaking choir and captured us all with its beauty and vitality, the N.E.F., then directed by Beatrice Ensor, was one of the first to greet her and co-operate with her. Classes were held in the Fellowship's rooms, the members of our various groups overlapped and through the years our two movements have run parallel.

In those early days I was privileged to have lessons from Marjorie and used to go to her before office hours. I remember one day when I arrived at the office. Mrs. Ensor exclaimed 'I always know when you have been for your lesson, you are so full of life.' Marjorie Gullan was a rare artist-teacher — a lifegiver, and how generously and warmly she gave. She was able to combine a deep seriousness with buoyancy and humour and constantly she was concerned with those in trouble around her.

And so after a rich life she leaves us for a time, symbolically at the end of a glorious summer — as though she might have said

*Let me not die in June, when all
the meads
With yellow, white and crimson
are aflame.*

Clare Soper

Christmas Book List for Children

FACED WITH a large selection of books for children from the various publishing houses, it is heartening to see that the majority achieve a high standard of writing, illustration, typography and production. Stories and informative books are written, at the least in straightforward and cleanly style, at best with as much care and skill as for adults — basically, in fact, with a true respect for the young reader. This applies both to writers who specialise in books for children and to those who also write for adults. Illustrators maintain the same high level, but choice of type and production does not always match them. Some publishers take the trouble to say what type they are using and there seems no reason why it should not be done in the case of children's books. They can learn to appreciate quality like the rest of us by being given the chance to do so.

Here is a selection from the Christmas list which, it is hoped, offer something for readers from the age of three or four to fourteen:

The Happy Lion Roars: Louise Fatio: Pictures by Roger Duvoisin (Bodley Head) 8s.6d. Another story of 'The Happy Lion' who lives in a small French town. He has many human friends, but somehow something essential is lacking in his otherwise contented life. He takes the matter into his own paws and with quiet determination achieves a satisfactory solution. A charming addition to the bedtime story list.

The Cat's Tail: Matias (Hutchinson) 3s.6d. One of a series in the 'Look and Read Picture-books' with almost full page delightfully coloured pictures, each with a sentence in English and French. It is a pity the name of the French artist is not given. The story is simple and entertaining enough for a picture-story for the very young, and the older ones can learn a few words of French at the same time. Others in the series: *A Little Donkey*, *Noah and the Animals*, *The Gay Colours*. The covers are impervious to sticky marks and can be sponged.

Who Built the Dam? Norman Bate (Macmillan) 8s.6d. A picture book about

machinery, with illustrations in grey and blue, which will interest little boys who dream of being engineers.

The Nine Lives of Island Mackenzie: Ursula Moray Williams. Illustrated by Edward Ardizzone (Chatto & Windus) 12s.6d. Mackenzie, the sea-going cat, is wrecked on a desert island. An animal of character and resource, whose qualities are put to the test in surviving his strange new existence. Some of his nine lives are lost in the process and these he gravely records with claw marks on a special tree. A well told story enlivened by Ardizzone's illustrations. Most are in black and white, but the dust jacket in colour should be cherished.

Destination Moon: The Adventures of Tintin: Hergé (Methuen) 8s.6d. Tintin, and his dog Snowy, are among those many adventurers who set off for the moon. This coloured strip cartoon series is an established favourite already and a further instalment is due in '*Explorers on the Moon*'. A fourteen year old assistant reviewer (girl) commented: 'Not much of a children's book — all this political and gangster business.' Nonetheless, Tintin has his devoted followers.

NON-FICTION

Good Stamp Collecting: Kenneth F. Chapman (Routledge) 10s.6d. The Editor of '*Stamp Collecting*' offers a guide to the teenage reader who 'wants to graduate from stamp collecting to philately'. Mr. Chapman has been a philatelist for over thirty years, but, unlike many specialists, he retains an ability to convey information in interesting but authoritative terms.

Zoo-Man Talks: T. H. Gillespie: illustrated by Len Fullerton (Oliver & Boyd) 6s. Tom Gillespie is well known to listeners to the Scottish BBC as the Zoo-Man. Here he writes about animal journeys, childhood, friendship and many other subjects to interest the young naturalist or anyone young enough in mind to be still thirsting for information.

The Lion's Whiskers: Russell Davis and Brent Ashabranner (Routledge) 12s.6d. The authors were in Ethiopia to help the Ethiopian Ministry of Education to prepare books for their schools. In the course of gathering

The Lore and Language of Schoolchildren

IONA AND PETER OPIE

This record of the modern schoolchild's strange and primitive culture is based on information collected from five thousand children in England, Scotland and Wales. It includes descriptions of seasonal customs, initiation rites, superstitious practices and beliefs, rhymes and chants, and traditional slang, and shows that many of the formulas children use today have been the same for generations.

'The Opies are the Frazers of the tribal life of children and this time they have again performed fascinating feats of climbing out along their chosen golden bough.'

THE TIMES

'In a masterly way, this mass of material has been analysed and pigeon-holed into shape and sense.'

SCHOOLMASTER

Text maps and illustrations 35s. net

OXFORD UNIVERSITY PRESS

material they came to know the people and their folklore. The authors themselves best sum up their work: 'We think that the stories reflect the character of the people who told them to us and have the feel of the country in which they were told. Our book has a little history, a bit of geography, some personal adventure, a liberal sprinkling of anthropology and a great deal of story telling'.

STORIES

And the Running of the Deer: A. Windsor-Richards: illustrated by Edward Osmond (Hutchinson) 7s.6d. The adventures of Fawn, the roe-deer, told with true feeling and a naturalist's knowledgeable delight. One of the main episodes was witnessed by the writer at Coniston. The end-papers, beautifully drawn by Edward Osmond, show a picture map whereby Fawn's adventures may be accurately followed.

The Kingdom Above the Clouds: Olive Cook: illustrated by Mona Moore (Blackie) 9s.6d. Most of these stories are based on traditional fairy tales and legends, and have the authentic touch of magic. The distinguished author is well known for, among others, her books on East Anglia, notably the poetic 'Breckland'. Could the publishers perhaps be taken to task for the use of that rather disagreeable 'blotting paper' for the text?

The Black Goat of Slievemore: Patricia Lynch: illustrated by Jerome Sullivan (Dent) 12s.6d. Irish magic this time — a collection of fairy tales by a favourite story teller, whose skilled blend of fact and fantasy touches the imagination not only of children but of anyone with a mind to appreciate the Irish scene and her rendering of such characters as the little pig, 'as small as the runt but all black and his little tail a corkscrew' with the remarkable capacity for mischief and bringing good luck.

The Kingdom of Carbonel: Barbara Sleight: illustrated by D. M. Leonard (Max Parrish) 10s.6d. Listeners to BBC Children's Hour already know Carbonel, King of the Cats, also associated with magic of a practical kind and a remarkable capacity for organising his friends, Rosemary and John. One cannot but envy the two children for whom the eccentric Mrs Cantrip makes a potion, enabling them to under-

stand the frequently imperious conversation of Carbonel.

Magic or Not? Edward Eager: illustrated by N. M. Bodecker (Macmillan) 12s.6d. American twins, Laura and James, move with their family to an old house in Connecticut. They are more interested in the possibilities of buried treasure and secret documents in concealed drawers than any childish notions of magic, but one way and another, magic there is, not least a most effective wishing-well.

Queen Most Fair: Jane Oliver: illustrated by J. S. Goodall (Macmillan) 13s.6d. With her customary scholarly respect for accuracy, the author brings to life a romantic and exciting episode in the life of Mary, Queen of Scots, when she was imprisoned in the Castle of Loch Leven in 1567. Three of the main characters are Geordie, 18 year old son of the house of Douglas, Willie a twelve year old page and the little girl of ten, named Kirsty in the story, whose real name history has not recorded. They alone are loyal to the queen and are splendidly selfless in proving their loyalty.

Fresh News from Sherwood: Donald Suddaby: illustrated by William Stobbs (Bodley Head) 10s.6d. Robin Hood holds his own against Westerns and space travel in modern entertainment, and Donald Suddaby has seven new tales to tell, again with interesting historical background, of the exploits of the hero of Sherwood Forest and his men.

All the Proud Tribesmen: Kylie Tennant: illustrated by Clem Seale (Macmillan) 11s.6d. Kylie Tennant, already well known as a novelist and playwright, here offers her first book for children. This is the story of Kerri, told by himself, of life on the volcanic island of Firecrest off the northern coast of Australia, of the earthquake that drove the people from their island and of Kerri's journey to the mainland to go to school.

The Borrowers Afloat: Mary Norton: illustrated by Diana Stanley (Dent) 12s.6d. The third book about the activities of that miniature family, the Borrowers — Pod, Homily and Little Arriety. The cottage in which they live is about to be closed, and they know that without useful large humans from whom to borrow everything, they cannot survive. They must move again,

this time waterborne, in the lid of a soapbox. Miss Norton's touch — a kind of matter-of-fact fantasy — is as sure with her little people as with the baffled humans who vaguely sense that something odd is happening, but are not quite sure what it is.

Jasper Club: Mary Cockett: illustrated by Mary Shillabeer (Heinemann) 10s.6d. Six children living in a riverside suburb, but with nowhere to play — and an empty warehouse that no one seems to be using. They have enterprise and initiative in plenty which is fully exercised in trying to convey their needs to usually amiable, but sometimes, it seems, slow-witted grown-ups who are certainly ready to help when they get the message.

Continent in the Sky: Paul Berna: illustrated by Janet Duchesne (Bodley Head) 10s.6d. Translated from the French by John Buchanan-Brown, this is a vigorously exciting story of space travel and of how the old human rivalries are transferred to the moon. The two battling organizations are referred to by initials whose purport is not explained, but from the dust jacket it seems that there has been a previous book by the same author about S.O.L.O.N.A.

They're Drowning Our Village: A. Rutgers van der Loeff: illustrated by A. E. Inckel. (U.L.P.) 12s.6d. Progress is coming to Saint Sylvestre, a village in the French Alps, in the form of a hydro-electric scheme, which means that the village will be submerged. A robust tale, not without sadness, of the older villagers bitterly resenting the authority of 'They' who uproot them from their homes and the younger ones who see greater opportunities open before them.

The Great River: Mary Fitt: illustrated by Jane Paton (Nelson) 9s.6d. Mary and Kenneth Lodge, whose parents have just died in a motor crash, unwittingly possess, among the few treasures they keep to remind them of their old home, an exquisite piece of Chinese silk bearing traces of a map, which is destined to lead them into a series of dangerous adventures up the river Yang-tse-Kiang and into the mountains. Plenty of action and suspense before the villainous professor gets his deserts and the children are rescued.

Jacqueline Kennish

